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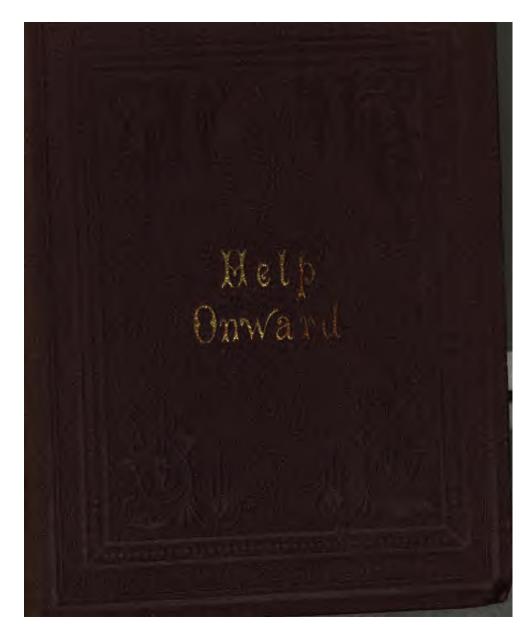
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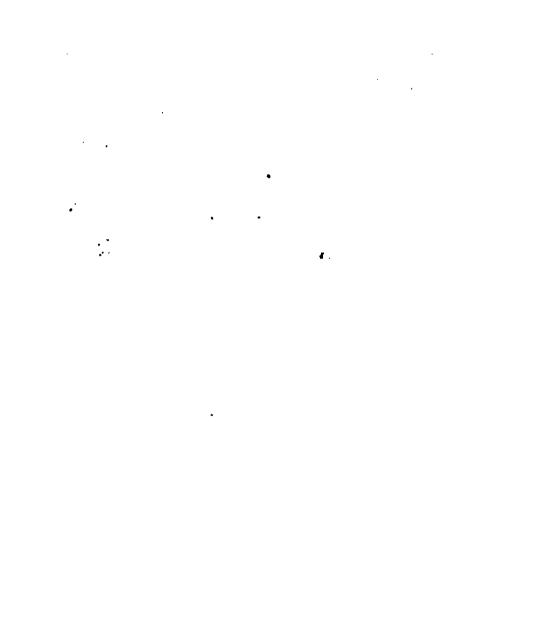
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HELP ONWARD;

OP.

Short Meditations

FOR EVERY DAY IN THE YEAR.

COMPILED FROM VARIOUS CHRISTIAN AUTHORS.

By C. L. F.

"LET THE WORDS OF MY MOUTH, AND THE MEDITATION OF MY HEART, BE ACCEPTABLE IN THY SIGHT, O LORD, MY STRENGTH, AND MY REDREMER."—PS. XIX. 14.

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INTRODUCTION.

At the request of a valued member of my flock, I write a few lines of commendation at the head of the following pages. I venture to think, however, that they carry their own *imprimatur* with them, and that no guarantee is needed for extracts from such writers as Bishop Hall, Leighton, Rutherford, Flavel, Gurnall, Trail, M. Henry, Baxter, Bunyan, Wilcox, Brainerd, Cecil, Howels, M'Cheyne, Hewitson, &c., to say nothing of quotations from authors who are happily still living. The names in the index would be a sufficient apology for omission of all preface.

It was said by some sensible and experienced Christian (Hannah More, if I remember right), that over and above our daily readings of the Bible, it is well always to have some devotional book in hand. Many such books we already have,

and many are the readers of them. One more, brief, fervent, spiritual, and Evangelical in the highest sense,—is offered to those who, in the midst of "manifold temptations" and distractions, would fain keep their soul as a "watered garden."

Reader, you have here the fruit of many hours of enforced seclusion. This little work comes forth to you from the chamber of affliction. May it be as profitable to you as it has been delightful to the compiler.

Let it be used in a spirit of intelligent faith,—not exalted into the place of the Bible, nor substituted for prayer and thought in connexion with the Bible,—and, doubtless, it will prove a blessing. You shall "increase with all the increase of God." In this hope it is commended to your Christian consideration. In this hope it is commended to the God of all grace, the God and Father of our Lord Jesus Christ, by whose Spirit alone the divine word becomes a living seed within our hearts.

N. A. GARLAND.

Parsonage, Lower Tulse Hill, 1862.

HELP ONWARD;

OR,

SHORT MEDITATIONS FOR EVERY DAY IN THE YEAR.

JANUARY I.

"Redeeming the time."—EPH. v. 16.

"THERE is nothing more conducive to a life of Christianity than a diligent, industrious, and faithful improvement of precious time. Let us then faithfully perform that business which is allotted to us, by Divine Providence, to the utmost of our bodily strength and mental vigour. Why should we sink and grow discouraged with any particular trials and perplexities which we are called to encounter in the world? Death and eternity are just before us. A few tossing billows more will waft us into the world of spirits, and we hope, through infinite grace, into endless pleasures and uninterrupted rest and peace. 'Let us then run with patience the race set before us.' And, oh, that we could depend more upon the living God, and less upon our own wisdom and strength."—Brainerd.

"Thanks for mercies past received,
Pardon of our sins renew;
Teach us henceforth how to live,
With eternity in view."—Newton.

JANUARY II.

"Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven."—
MATI. v. 16.

"'LET your light,' says our Saviour, 'shine,' and 'shine before men' too, that is not forbidden,—yea, it is commanded; but it is thus commanded, 'Let your light so shine before men, that they may see your good works,'—yourselves as little as may be, your works more than yourselves, (as the sun gives us its light, and will scarcely suffer us to look upon itself,)—'and glorify'—Whom? You? No, but—'your Father which is in heaven.' 'Let your light shine,' it is given for that purpose; but let it always shine to the glory of the Father of lights."—Leighton.

"So let our lips and lives express
The holy Gospel we profess,
That men may see our virtues shine,
And own the doctrine is divine."—Hurn.

JANUARY III.

"I said not unto the seed of Jacob, Seek ye me in vain."—
Isa. xlv. 19.

"Thou mayest seek after honours, and not obtain them; thou mayest labour for riches, and yet remain poor; thou mayest dote on pleasures, and have many sorrows. But our God, of His supreme goodness, says,—Who ever sought Me, and found Me not? Who ever loved Me, and missed of Me? Who ever desired Me, and obtained me not? I am

with him that seeks for Me. He hath me already that wisheth for Me; and he that loveth Me is sure of My love. The way to come to Me is neither long nor difficult."—

Augustine.

"Making, then, the Lord my choice, I have nothing more to choose; But to listen to Thy voice, And my will in Thine to lose!

"Thus, whatever may betide,
I shall safe and happy be,
Still content and satisfied,
Having all in having Thee."—Newton.

JANUARY IV.

"Thy will be done."-LUKE xi. 2.

"This is the reality of the Divine life, and of all peace, to have God so enthroned in the very centre of our hearts that we may truly say, 'Thy will be done.' Then there is calmness and resignation, humility, meekness, and contentment; for faith says, 'He doeth all things well,' and love rejoices to submit to what God does. But when our own will is unbroken, unsubdued, like an untamed colt, we toss, and fret, and fume, and give ourselves much needless trouble and ineffectual agitation, until, at last, we learn that there is no liberty but in serving God, and no peace but in laying down our opposition against His will, and taking up arms against Satan and self, or rather against Satan as ruling in us by nature."—Bishop Shirley.

"Renew my will from day to day,
Blend it with Thine, and take away
All that now makes it hard to say
'Thy will be done.'"
B 2

JANUARY V.

"Pray without ceasing."—1 THESS. v. 17.

"OH, what a happy, heaven-foretasting life might the children of God enjoy on earth, if they would live a life of prayer! How calm they might be in the midst of the wildest storms! How composed and cheerful, while all around was agitation and alarm, the smile of heaven sparkling round their path, the peace of heaven dwelling in their hearts! Prayer lifts the believer to a holier and serener region, far, far above the clouds and storms that darken and distract the world below. In that region of purity and peace, the atmosphere is clear and calm, and the light of God's countenance shines brightly on the believer's soul, whilst he sees the thunder-clouds of earthly care and sorrow rolling beneath his feet."—Hugh White.

"Beyond our utmost wants
His love and power can bless;
To praying souls He always grants
More than they can express."—Newton.

JANUARY VI.

"I wot that he whom thou blessest is blessed."— Numb. xxii. 6.

"YES, the happy soul who seeks the Lord understands why blessings come upon him, yea, follow hard after him, and often 'overtake' him in spite of himself. He understands why creation smiles upon him, and every little flower brings its tribute of delight. The field, the city, the basket, the

store, the very threshold of his door, as he passes over it in peace and safety, going out and coming in—all have a voice, and he understands all, as they testify, 'he whom the Lord blesseth is blessed.'"—Helen Plumptre.

"How happy the man whose heart is set free!
The people who can be joyful in Thee!
Their joy is to walk in the light of Thy face,
And still they are talking of Jesus's grace."—Wesley.

JANUARY VII.

"Call the Sabbath a delight."—Isa. lviii. 13.

"BLISSFUL is the rest which the Sabbath brings with it to the Christian; and sacred are the springs of meditation which it opens in his breast. Like the pilgrim, he sits down by the well in the desert,—for what to the Christian is the Sabbath but a fountain in the land of drought, a palm-tree in the midst of the great wilderness? And, as he thinks of the refreshing waters of this palm-shaded fountain, and praises the name of Him who has brought him hitherto, and who is prepared to walk by his side in what remains of his journey, it becomes to him a blessed pledge of that land of living waters and palm-trees to which he is journeying; and where as he knows, there still remains for him, after all the toils and sufferings of earth shall have come to an end, 'the keeping of a Sabbath.'"

"Oh, why should the thought of a world that is flying, Encumber the pleasure of seasons like these? Or, why should the Sabbath be sullied with sighing, While faith the bright things of eternity sees?"

JANUARY VIII.

"Your life is hid with Christ in God."—Col. iii. 3.

"SEE what a hidden life, the life of good Christians is, and how much it lies from under the eye and observation of the world. The most important part of their business lies between God and their own souls, in the frame of their spirits, and the workings of their hearts, in their retirements, which no eye sees but His, who is omniscient. Justly are the saints called God's hidden ones, and His secret is said to be with them, for they have meat to eat, and work to do, which the world knows not of; and joys, and griefs, and cares which a stranger does not intermeddle with."—

Matthew Henry.

"They wait in secret on their God,
Their God in secret sees;
Let earth be all in arms abroad,
They dwell in heavenly peace."—Watts.

JANUARY IX.

"Hold Thou me up, and I shall be safe."—PSALM cxix. 117.

"Such is my sense of need and peril, that my only refuge lies in 'continuing instant in prayer.' I must therefore send up one cry after another into my Father's ear for the support of His upholding grace. For not only the consciousness of my weakness, but the danger of the slippery path before me, remind me that the safety of every moment depends upon the upholding power of my faithful God. The ways of temptation are so many and imperceptible—the influence of it so appalling—the entrance into it so

deceitful, so specious, so insensible—my own weakness, and unwatchfulness so unspeakable—that I can do nothing but go on my way, praying at every step—'Hold Thou me up, and I shall be safe.'"—Bridges.

"As a little child relies
On a care beyond his own,—
Knows he's neither strong nor wise,
Fears to stir a step alone,—
Let me thus with Thee abide,
Thee, my Father, Guard, and Guide."—Newton.

JANUARY X.

"Joy cometh in the morning."—PSALM XXX. 5.

"The prospect of this morning—this 'morning of joy'—nerves and cheers us under all our tribulations. Were this morning an uncertainty, how dark would the night seem! how difficult for us to fight against faintness and despair! But the thought of morning invigorates and braces us. We can set our faces to the storm; for behind it lies the calm. We can bear the parting; for the meeting is not distant. We can afford to weep; for the tear shall soon be wiped away. We can watch the tedious sick-bed; for soon 'the inhabitant shall not say, I am sick.' We can look quietly into the grave of buried love and cherished hope, for resurrection shines beyond it. Things may be against us here; but they are for us hereafter. The here is an hour the hereafter is a whole eternity."—H. Bonar.

"There is a day of sunny rest
For every dark and troubled night;
And grief may bide an evening guest,
But joy shall come with early light."

JANUARY XI.

"Joseph is not, and Simeon is not, and ye will take Benjamin away: all these things are against me."—Gen. xlii. 36.

"From this we may see how Providence may be misinterpreted even by a godly man; he often frets where he might rejoice, and complains where he should trust; and is apt to pronounce hastily upon what he should first consider deeply and humbly; from hence he is liable to despondency. Though Joseph is not, though Simeon is not, and though Benjamin may be taken away,—though bonds and afflictions await,—yet 'all things shall work together for good to them who love God.'"—R. Cecil.

"Though waves and storms go o'er my head,
Though strength, and health, and friends be gone,
Though joys be wither'd all, and dead,
Though every comfort be withdrawn;
On this my stedfast hope relies,
Father, Thy mercy never dies."—Wesley.

JANUARY XII.

"Open Thou mine eyes, that I may behold wondrous things out of Thy law."—Psalm cxix. 18.

"It is a most affecting consideration, that even Christians often find the Word of God to be to them as a sealed book. They go through their accustomed portion without gaining any increasing acquaintance with the light, life, and power of it, and without any distinct application of any part of its contents to their own experience. And thus it must be, whenever reading it has been unaccompanied with prayer

for Divine influence and teaching. For we not only need to have 'our eyes open to behold' fresh wonders, but also to maintain our perception of those wonders which we have already beheld, that we may continue to behold them in a new and more spiritual light."—C. Bridges.

"Lord, from Thy word remove the seal, Unfold its hidden store; And teach us, as we read, to feel Its value more and more."—Bathurst.

JANUARY XIII.

"Fear not, little flock; for it is your Father's good pleasure to give you the kingdom."—Luke xii. 32.

"Bodily infirmity, worldly cares pressing in, and the want of quiet and retirement, encumber us who have a race to run up hill. Well might we sit down in despair and say, 'Who is sufficient for these things?' had we not the strength of Omnipotence on our side, had we not everlasting arms underneath us, and sandals proof against the roughest path. Thus supported, we shall not stumble upon the dark mountains. And in the deepest valleys of Achor, He, who knows how to pity and sympathize in every weakness, every care, shall open a door of hope, and irradiate the gloom with the splendour of His own mansions. Fear not, trembling believer, it is your Father's good pleasure to give you the kingdom; and shall not the Almighty perform all His pleasure?"—Helen Plumptre.

"On Thee shall all my cares be laid;
I cast myself upon Thy aid,
A sea where none can sink.
Yea, in that sphere I stand (poor worm!)
Where Thou wilt for Thy name perform
Beyond what I can think."—Gambold.

JANUARY XIV.

"Until the day break, and the shadows flee away, I will get me to the mountain of myrrh, and to the hill of frankincense."
—Song of Sol. iv. 6.

"What topic can be more soothing for reflection, than the one suggested by the portion of the sweet song above quoted,—the arrival of that blessed period when the shadows of our present pilgrimage will all have fled, succeeded by a 'morning without clouds,' and a day without night? We look too faintly beyond the midnight of time into the daylight of eternity. We are slow of heart to believe all that is revealed of the bliss that awaits us, and do not sufficiently realize that, in a little while—oh, how soon!—the day will break, the shadows will flee away, and we shall bathe our souls in heaven's full, unclouded, endless night."—Winslow.

"Oh! who but must pine, in this dark vale of tears,
From its clouds and its shadows to go,
To walk in the light of the glory above,
And to share in the peace, and the joy, and the love
Of the land which no mortal may know?"

JANUARY XV.

"The Lord is the portion of mine inheritance, and of my cup."

—Psalm xvi. 5.

"The rich bounty of God diffuses itself throughout the world upon all; yet there is a select number who have peculiar blessings of His 'right hand,' which the rest of the world share not in; and even as to common blessings, they are differenced by a peculiar title to them, and sweetness in them; their blessings are blessings indeed, and entirely so,

outside and inside, and more so within than they appear without. 'The Lord' Himself 'is their portion,' and they are His."—Leighton.

"My portion God, I earth resign;
I am the Lord's, the Lord is mine;
Where'er His presence shines around,
A Paradise below is found."

JANUARY XVI.

"In that day there shall be a fountain opened for sin and for uncleanness."—Zech. xiii, 1.

"God Himself is 'the fountain,' and God in our nature is 'the fountain opened.' The waters of holiness which that 'fountain' sends forth, and these alone, purify and refresh the immortal spirit of man. They impart unending life, undecaying health, and everlasting happiness."—Stevenson.

"There is a fountain fill'd with blood,
Drawn from Emmanuel's veins,
And sinners plunged beneath that flood,
Lose all their guilty stains.

"Dear dying Lamb! Thy precious blood Shall never lose its power, Till all the ransom'd Church of God Be sav'd, to sin no more."—Cowper.

JANUARY XVII.

"Let him that thinketh he standeth take heed lest he fall."—
1 Con. x. 12.

"WE know that even those believers who appear most advanced in sanctification, are capable of every kind of sin,

when the Lord, to prove them, leaves them to themselves. To this case we may with truth apply, in a spiritual sense, the words of David, 'Verily, every man at his best estate is altogether vanity.' Let us not imagine, that after we have walked in the ways of the Lord for many years, we stand less in need of His grace than the first year we knew Him. Let the admonition, 'Take heed,' &c., teach us to beware of saying, in our prosperity, 'I shall never be moved.' Let it teach us ever to walk humbly before God, and to say to Him continually, 'Lead us not into temptation, but deliver us from evil.'"—From the French of A. Rochat.

"O God, our help in ages past, Our hope for years to come! Be Thou our guard while life shall last, And our eternal home."—Watts.

JANUARY XVIII.

"With honey out of the rock should I have satisfied thee."—
PSALM IXXXI. 16.

"Soon we shall be in glory, soon we shall escape from the world, and enter the Paradise of God. There, the boughs are laden, and drop with honey that never wastes, and never cloys. The weary pilgrim, and the veteran warrior, shall repose by the side of the rock from whence flowed this precious food all through the desert, partaking of its fulness, lasting as eternity. You who have tasted the honey in the wilderness, shall assuredly partake of it in your Father's house."—Winslow.

"Praise Him who leads the sons of care,
Pursued by sin and sore distress—
From famine and from drought, to where
There's honey in the wilderness."—W. B. Tappan.

JANUARY XIX.

"So run that ye may obtain."—1 Con. ix. 24.

"WE see with what unwearied assiduity the children of this world pursue their respective objects. And does not their diligence shame us, who are so dilatory in the most important of all concerns? Let us then gird up the loins of our minds, and cast aside every weight which may impede our course. Be consistent, be watchful, be diligent; your labours will ere long terminate; your race will be run; your prize secured. Then will follow the congratulations of the heavenly host, and of the spirits of the just made perfect. But far above them all will be heard the gracious plaudit of your Judge and Saviour, 'Well done, good and faithful servant, enter thou into the joy of thy Lord.'"

"Oft in sorrow, oft in woe,
Onward, Christian, onward go;
Fight the fight, maintain the strife,
Strengthened with the bread of life.
Onward, Christian, onward go;
Join the war, and face the foe;
Tremble not in danger's hour,
Trusting in your Captain's power."—H. K. White.

JANUARY XX.

- "Blessed be God, even the Father of our Lord Jesus Christ, the Father of mercies, and the God of all comfort, who comforteth us in all our tribulation."—2 Cor. i. 3—4.
- "HAVE former trials been blessed to thee, my soul? Then, depend upon it, this, be it what it may, will be also. The covenant love and faithfulness of God, in Christ, are both

the same now as they ever were. If the Lord hath hitherto been making all things work together for good, so will He now. Thy God is the same God as ever; His love to thee the same, because it is in Jesus; His covenant the same; His promise the same; the blood and righteousness of the Lord Jesus in efficacy the same. Well, then, as all the perfections of God are engaged for God's people, certain it is, that no trial to them can arise that He knew not, which He appointed not, and for which He hath not made a suitable provision. What trouble, then, of thine can be so great as to counteract and overcome Divine strength? What burden so heavy that Jesus cannot bear? What grief so searching as to dry up the streams of God's love? My soul, rest in this. Let past experience bring thee present confidence."—Hawker.

"Jesus, all our consolations
Flow from Thee, the sov'reign good;
Love, and faith, and hope, and patience,
All are purchased by Thy blood."—Hart.

JANUARY XXI.

"Be careful for nothing; but in every thing by prayer and supplication with thanksgiving let your requests be made known unto God. And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus."—Phil. iv. 6—7.

"How calm and composed may he be, amid all the storms and distractions of this world, who has daily and hourly communion with the Creator, Ruler, and Preserver of all things! The Christian falls below his true happiness in this life, if he does not enjoy constant peace of mind."—

E. Bickersteth.

"Lord! what a change within us one short hour, Speat in Thy presence, will avail to make— What burdens lighten! what temptations shake! What parched ground refresh as with a shower. We kneel, and all around us seems to lower; We rise, and all the distant and the near, Stands forth in sunny outline, bright and clear. We kneel, how weak!—we rise, how full of power! Why, therefore, do we do ourselves this wrong, Or others, that we are not always strong? That we are ever overborne with care, Anxious or troubled, while with us is prayer,—And joy, and strength, and courage are with Thee?"—Trench.

JANUARY XXII.

"Are not two sparrows sold for a farthing? and one of them shall not fall on the ground without your Father."—MATT. x. 29.

"We should learn from this Scripture to watch against distrust. God gives us this admonition in immediate connexion with the text, 'Fear ye not,' &c. He seems to say, go on, and trust every step of the way: I give no account of my matters: you must go where I command you; must learn to trust Me, who will condescend to the falling of a sparrow. What a ground of confidence is here! We ought therefore to say, 'The Lord is my strength, of whom or what shall I be afraid?' That is the best state of a Christian when he is afraid of everything, and yet afraid of nothing. We are planners for eternity, and need to stand upon a firm foundation. St. Paul tells us what that foundation is, 'Other foundation can no man lay than that is laid, which is Jesus Christ.' Let us therefore turn to Jesus Christ; and remember that our strength and direction must come from

Him who is 'the Author and finisher of our faith.'"—R. Cecil.

"Begone, unbelief, my Saviour is near,
And for my relief will surely appear:
By prayer let me wrestle, and He will perform:
With Christ in the vessel, I smile at the storm."—Newton.

JANUARY XXIII.

"It pleased the Father that in Him should all fulness dwell."—Col. i. 19.

"In ourselves we have nothing; but in Christ Jesus we have a full salvation—as much grace as we can need in time, and as much glory as we can enjoy throughout eternity! 'All things,' says the Apostle, 'are yours. Whether Paul, or Apollos, or Cephas, or the world, or life, or death, or things present, or things to come; all are yours; and ye are Christ's; and Christ is God's.'"—Stevenson.

"We praise Thee, and would praise Thee more;
To Thee our all we owe;
The precious Saviour, and the pow'r
That makes Him precious too."—Cowper.

JANUARY XXIV.

"He spread a cloud for a covering."—PSALM cv. 39.

"THE cloud is very, very dark. I cannot penetrate it! I have watched, and watched, but not a beam of promise variegates the blankness of its surface. I see nothing through it; nothing beside it. The beauties of surrounding earth are gone, and heaven itself has veiled its brightness from me. I know not what it means, but I can trust Thee, I can follow

in silence where the dark dispensation leads—securely, since I know it comes from Thee, and will not ask Thee wherefore. Only lead me. Be it with darkness, be it with light, still guide me, and I will follow. Doubtless, the hour will come, when that which is now so dark, will glow with transcendent brightness; and I shall see it was no angry storm, but the fair contrivance of Thy love to lead me safely, where else I had perished."—Caroline Fry.

"Clouds are not substance, wherefore should we fear,
When gloom oppresses us?—A pure bright light
Gleams out beyond, to those who walk upright,—
A light which in the darkness shines more clear,
Shedding its rays to comfort and to cheer
The hearts that trust it."

JANUARY XXV.

"A name which is above every name."—PHIL. ii. 9.

"The deepest affection in a believing soul is the love of its Saviour. Deeper than the love of home or kindred, deeper than the love of rest and recreation, deeper than the love of life, is the love of Jesus. And so when other spells have lost their magic, when no name of old endearment, no voice of tenderness can disperse the lethargy of dissolution, 'the name which is above every name' pronounced by one who knows it, will kindle its lost animation in the eye of death. There is a love to Jesus which refuses to let a much-loved Saviour go, even when the palsied arm of affection is no longer conscious of the benignant form it embraces. Love to Jesus is religion. Love to Jesus is essential and vital Christianity."—Rev. James Hamilton, D.D.

"Jesus, I love Thy saving name,
"Tis music to mine ear,
Fain would I sound it out so loud
That earth and heaven might hear.
I'll speak the honours of Thy name
With my last lab'ring breath;
And, dying, glory in Thy love,
My only trust in death."—Doddridge.

JANUARY XXVI.

"Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you."—John xiv. 27.

"Therefore, in the midst of the ever wakeful storms through which we are passing to the kingdom, there is peace—deep peace—too deep for any storm of earth to reach. In the world we have tribulation, but in Jesus we have peace. And it is this which gives the peculiar aspect to the saints, the aspect of mingled joy and grief. The eye is dim with tears, yet, behold! it glistens with joy. There is the brow of shaded thought, yet peace is playing round it. Clouds overshadow them, but on every cloud we see calm sunshine resting.—Their 'peace is like a river,' flowing on till the embrace of the ocean receives it.—Such is our peace! Let us hold it fast."—H. Bonar.

"Though around me waves are swelling,
And the storms of life increase,
If my heart be made Thy dwelling,
I shall still be kept in peace."

JANUARY XXVII.

"Lift up your heads; for your redemption draweth nigh."—
LUKE XXI. 28.

"I HAVE a poor traveller's lot here, little friendship and

many straits, but yet I may go cheerfully homewards, for thither I shall come, and there I have riches and honour enough, a palace and a crown abiding me. Here, nothing but 'depth calling unto depth,' one calamity and trouble, as waves, following another: but I have a hope of that 'rest that remaineth for the people of God.' I feel the infirmities of a mortal state, but my hopes of immortality content me under them. I find strong assaults of temptations breaking in upon me, but, for all that, I have the assured hope of a full victory, and then of everlasting peace. 'I find a law in my members' rebelling against 'the law of my mind,' which is the worst of all evils, so much strength of corruption within me; yet, there is withal a hope within me of deliverance, and I look over all to that; because 'the day of my redemption draweth nigh.'"—Leighton.

"My rest is in heaven; my rest is not here; Then why should I murmur when trials are near? Be hush'd my dark spirit: the worst that can come But shortens my journey, and hastens me home. Come joy or come sorrow, whate'er may befall, An hour with my God will make up for it all."—Lyte.

JANUARY XXVIII.

"These things have I spoken unto you, that my joy might remain in you, and that your joy might be full.—John xv. 11.

"Ir we believe what He has spoken, we can neither be afraid nor be dejected. He has provided 'strong consolation' for all who have 'fled for refuge to lay hold on the hope set before them in the Gospel.' Instead of continually pondering our own guilt and frailty, let us contemplate the all-sufficiency of Christ. Instead of debating, and arguing, and resolving to have every mystery explained, before we derive comfort from the 'exceeding great and precious promises' of God's Word, let us, in the humility of faith, and with the simplicity of little children, take God at His Word, believe that He loves us, and rejoice in His salvation."—Newman Hall.

"Thy word, Redeemer, cheers our hearts,
In this dark vale of tears;
Life, light, and joy it still imparts,
And quells our rising fears."—Fawcett.

JANUARY XXIX.

"Unto Thee lift I up mine eyes."—PSALM CXXIII. 1.

"The reason why the men of the world think so little of Christ, is, they do not look at Him. Their backs being turned to the sun, they can only see their own shadows; and are, therefore, wholly taken up with themselves: while the true disciple, looking only upward, sees nothing but his Saviour, and learns to forget himself."—Payson.

"Bend not thy light-desiring eyes below;
There thine own shadow waits upon thee ever;
But raise thy looks to heaven,—and lo!
The shadeless sun rewards thy weak endeavour.
Who sees the dark, is dark, but turn towards the light,
And thou becomest like that which fills thy sight."

JANUARY XXX.

"God is the strength of my heart, and my portion for ever."—
PSALM IXXIII. 26.

"What a glorious life is the Christian's! Oh, what an aim is his!—God's glory. What strength he has!—God's strength. What a Saviour he has!—God's dear Son.

What servants he has!—Angels. What a work is his!—winning sinners to God. What a home he is looking forward to!—God's house. And what a portion he has!—God Himself. And is all this ours? Our song should indeed be loud and sweet even here. But, oh how loud, how sweet will it be in heaven! 'Let the children of Zion be joyful in their King.' Christians should sing so loud, that the world might hear them, and perhaps they might feel a longing to learn such a sweet song too. If we were always showing forth the beauty of our God and King, they might be led to say, 'Whither is thy Beloved gone, that we may seek Him with Thee?'—What do we more than others in showing forth His praise?"

"No good in creatures can be found But may be found in *Thee:* I must have all things, and abound, If God be God to me."—Ryland.

JANUARY XXXI.

"We walk by faith, not by sight."—2 Con. v. 7.

"The children of God live by faith. Their faith is to them 'the substance of things hoped for, the evidence of things not seen.' It is a sort of substitute for sight and possession. It so brings them into contact with the unseen world, that they feel as if they were already conversant with, and living amongst, the things unseen. Hence, the coming of the Lord is always spoken of as at hand. Nay, more than this, the saints are represented as 'having their conversation in heaven;' as being already 'seated with Christ in heavenly places,' as 'having come to Mount Zion, and unto the city of

the living God, the heavenly Jerusalem.' 'They sit in heavenly places,' and look down upon the earth, with all its clouds and storms, as lying immeasurably far beneath their feet. And what is 'a present evil world' to those who are already above all its vicissitudes, and are breathing a purer atmosphere? Such is the power of faith."—H. Bonar.

"Lord, give me such a faith as this, And then, whate'er may come, I'll taste e'en here the hallow'd bliss Of an eternal home."—Bathurst.

FEBRUARY I.

"Blessed are they that dwell in Thy house: they will be still praising Thee."—PSALM lxxxiv. 4.

"The Christian loves the house of God here because it is the symbol of better things to come. All that now pertains to the institutions of the Church of Christ has this prophetic bearing. Just as our Sabbath is, as the Apostle himself tells us, representative of the 'rest which remaineth for the people of God,' so our sanctuaries are but the symbols of gladness laid up for the righteous. Our mental joys within these earthly temples are but the beginnings and the foretastes of the joys of heaven; our songs in the assembly of the great congregation, they are but the representative of the vast multitude who are even now singing the new song of the redeemed; and all the privileges which surround us, and in which we now delight, are only the outline of the final state of perfection when we appear in that land of which the Lord

God is the light, and the glory, and the sanctuary."—Rev. S. Bridge.

"Oh! when, thou city of my God, Shall I thy courts ascend, Where congregations ne'er break up, And Sabbaths never end?"

FEBRUARY II.

"My times are in Thy hand."—PSALM XXXI. 15.

"In whose hand are the believer's times? In a Father's hand. Be those times what they may—times of trial—times of temptation—times of suffering—times of peril—times of sunshine or of gloom—of life or death—they are in a Father's hand. Is your present path lone and dreary? Has the Lord seen fit to recall some fond blessing, to deny some earnest request, or painfully to discipline your heart? this springs from a Father's love, as fully as though He had unlocked His treasury and poured at your feet its costliest gifts. Can you enter upon the unknown history of this year -troubles, it may be, looming in the shadowy distance, uncertainty hanging over your path, not able to forecast a single probability of what may be your future lot—with a firmer, sweeter truth for faith to lean upon than this?— 'My times are in a Father's hand, and all will, all must be well.' "-Rev. O. Winslow.

> "My times are in Thy hand, My God, I wish them there; My life, my friends, my soul I leave Entirely to Thy care."

FEBRUARY III.

"Praise ye the Lord: for it is good to sing praises unto our God; for it is pleasant; and praise is comely."—
PSALM CXIVII. 1.

"YES, praise, more than anything else, assimilates the suffering saint on earth to the glorified in heaven. In that world where they rest from confession, because they have no sins to be pardoned; and from supplication, because they have no sinking weakness to be sustained, no craving want to be satisfied; there they rest not, day nor night, singing praises to Him that sitteth on the throne for ever and ever. Whose offereth praise, glorifieth God."—Hugh White.

"Tis pleasant to sing
The sweet praise of our King,
As here in the valley we move;
"Twill be pleasanter still
When we stand on the hill,
And give thanks to our Saviour above."—Toplady.

FEBRUARY IV.

" A time to die."-Eccles. iii. 2.

"It is solemnly true that there is a 'time to die.' A time when this mortal conflict will be over—when this heart will cease to feel; alike insensible to joy or sorrow—when this head will ache and these eyes will weep no more,—best and holiest of all—a time 'when this corruptible shall put on incorruption, and this mortal shall put on immortality,' and we shall see 'Christ as He is, and be like Him.' If this be so, then, O Christian, why this anxious, trembling fear? Your time of death, with all its attendant circumstances, is in the

Lord's hand. All is appointed and arranged by Him who loves you and who redeemed you. The final sickness cannot come, the 'last enemy' cannot strike, until He bids it. All is in His hand; then calmly, confidingly, leave life's closing scene with Him. You cannot die away from Jesus."—Rev. O. Winslow.

"Then hush, my soul, nor dare repine;
The time my God appoints is best;
While here, to do His will be mine,
And His to fix my time of rest."—Kelly.

FRBRUARY V.

"Hold Thou me up, and I shall be safe."—PSALM CXIX. 117.

"It was beautifully said by one of old, 'The hawk while she is quick to take her prey, is set upon the hand of kings and nobles; but if she wax weak and die, she is cast off to the dunghill. Even so, while we are warm and fervent in love to God and His Christ, we are carried as it were on God's own hand; but if we faint and decay in love, we shall be cast lower than if we had never been so exalted.' Be not content, unless you are thus living, as it were on God's own hand; be satisfied with no lower place to rest upon; but ever as you feel sensible of your downward flight, be still endeavouring to soar upward upon the wings of faithful, persevering prayer, until you have regained that safe and happy eminence."—

Rev. F. Blunt.

"Then shall my cheerful spirit sing The darksome hours away, And rise on faith's expanded wing To everlasting day."

FEBRUARY VI.

"For by one offering He hath perfected for ever them that are sanctified."—Heb. x. 14.

"Many a child of God goes on his way sorrowful, weighed down by his doubts and fears, because he substitutes the work of the Spirit of God in him as the ground of his confidence, for the full, finished, perfect, and accepted sacrifice of Christ, for him. Now God has said, 'The blood shall be to you for a token; and when I see the blood, I will pass over you, and the plague shall not be upon you to destroy you.' (Exodus xii. 13.) That which God's eye can rest upon, is the only sure token for our souls: the blood, the precious blood of Christ, the Lamb of God, without blemish, and without spot."—J. G. Deck.

"How can there be one holy thought, Save by the Holy Spirit wrought? How can the sinner's heart be clean, Except the blood of Christ be seen?"

FEBRUARY VII.

"And there arose a great storm."—MARK iv. 37.

"How unreasonable is it for a disciple of Jesus to be anxious! Storms will arise, but the ruling of them is in His hands. Are we not then perfectly safe in such keeping? Knows He not much better than we the special purposes for which the storm is needed, and the precise moment when its violence should be allayed? Should we not rely with fullest confidence on His watchful care? and rejoice, however loud the tempest, that it can accomplish only our good, having no power to do us harm?"—Newman Hall.

"Jesu, lover of my soul,
Let me to Thy bosom fly,
While the raging billows roll,
While the tempest still is high:
Hide me, O my Saviour, hide,
Till the storm of life is past:
Safe into the haven guide;
O receive my soul at last!"—Wesley.

FEBRUARY VIII.

"There the weary be at rest."—JoB iii. 17.

"Soon, very soon, shall we be with Him whom we desire to love, and find it far more difficult to avoid loving Him, than we now at times find it to keep the flame alive in our hearts. No north winds, no chilling vapours there. Soon shall the weary travellers reach their home, that mansion whence they shall no more go out; soon shall those, who with difficulty have kept the loins of their mind girt up, or mourned over the filth which they ever gather, if they touch the miry path, walk at liberty in long white robes; there their minds and affections will acquire new lustre, whilst they sweep the pavement of pure gold, and rest on every object around. There we shall all meet, there we may, without fear, love one another: no particle of earth, no earthly affection; we shall love all in Christ, and Christ in all."—Helen Plumptre.

"Oh, to rest in peace for ever,
Join'd with happy souls above,
Where no foe my heart can sever
From the Saviour whom I love!"—Bathurst.

FEBRUARY IX.

"Look unto Me, and be ye saved."—Isa. xlv. 22.

"LET us never turn away from this contemplation. By 'looking unto Jesus,' the Christian rises, like the nautilus, from his dark and native depths to the pure atmosphere and warm sunshine of an upper world, spreads forth his tiny sails of faith, and hope, and love, and is gently wafted over the waters of life by the balmy gales of grace. Onward he glides, beautiful in movement, and joyful in his new existence, so long as the heavy waters of this world are excluded: the moment he imbibes them he sinks. 'Be not conformed,' then, dear Christian, 'to this world, but be ye transformed by the renewing of your mind,' that the Spirit of Christ may rest upon you, that the blessing of the Father of mercies may descend on you, and that when Christ, who is our life, shall appear, ye also may appear with Him in glory."—Rev. J. Stevenson.

"Behold the Lamb of God, who bore
Thy burdens on the tree;
He died the captives to restore,
His blood was shed for thee.
Look to Him, as the race you run,
Your never-failing friend;
He will complete the work begun,
And grace in glory end."

FEBRUARY X.

"We also joy in God through our Lord Jesus Christ, by whom we have now received the atonement."—Rom. v. 11.

"When we see such wonderful provision, in the atonement of Jesus, for the pardon, the renewal, the restoration of fallen

man, can we think lightly of sin, which needs such blood to cleanse? can we think the ruin partial, which requires such power to repair? Can we think man has only partly fallen from original righteousness, when such blood must cleanse, such power must renew, or he cannot be restored to the image of God? And oh how wonderful to think that Jesus came down so low, in order to raise fallen man, not merely to what he was before, 'a little lower than the angels,' but to raise him to Himself! His people 'are members of His body;' and 'when He shall appear, they shall be like Him, for they shall see Him as He is.'"

"The holiest we enter,
In perfect peace with God,
He brings our thoughts to centre
Round Jesus and His blood;
And while we mourn our dulness
In thought, and word, and deed,
We glory in the fulness
That meets our utmost need."

FEBRUARY XI.

"Jesus wept."—John xi. 35.

"Precious words! Who that has known sorrow would part with them for all the comfort earth can give. A few moments will turn sorrow into joy; yet for those few moments of earthly sorrow 'Jesus wept.' 'Our afflictions' may be 'light;' they may endure 'but for a moment;' but they are not too light, nor is the time of their endurance too short, for us to expect the sympathy of Jesus. Believer in Jesus, have you one anxious thought you do not bring to Him—one care you deem too light, too small to lay before Him? It is then too light, too small to give you one moment's concern. Cast your care upon Him that careth for you, or cast it from you

altogether; if it be unfit for His sympathy, it is unworthy o you."

"Jesus, on Thee our hope depends,
To lead us on to Thine abode;
Assured our home will make amends
For all our grief while on the road."—Newton.

FEBRUARY XII.

"There shall no evil befall thee, neither shall any plague come nigh thy dwelling."—Psalm xci. 10.

"This promise is verified to its fullest extent in the case of all who 'dwell in the secret place of the Most High.' To them sorrows are not 'evils,' sicknesses are not 'plagues.' The shadow of the Almighty,' extending far around those who 'abide under it,' alters the character of all things which come within its influence. Joys are enhanced, and sorrows become joys. The day is brighter, and the night itself is turned to day. Passing through this medium, the lightning, which would have blasted, now only serves to render luminous the path, gilding it with glory; and the poisonous stream, in such, an atmosphere as this, not merely loses every noxious quality, but, as it murmurs by the believer, refreshes, heals, and strengthens him."—Newman Hall.

"Though many ills beset your road,
And feeble is your arm,
Your life is hid with Christ in God,
Beyond the reach of harm."—Newton.

FEBRUARY XIII.

"Therefore be ye also ready."—MATT. xxiv. 44.
"The constant appearance of death should urge a closer walk

with God; we behold friend after friend hurried into another world; and every one seems to cry unto us, 'Be ye also ready.' Unless we become reconciled to God here, we can never be reconciled to Him hereafter. Oh! may we then enter heaven, before we enter the valley of the shadow of death."—

Howels.

- "Only this frail and fleeting breath Preserves me from the jaws of death; Soon as it fails, at once I'm gone, And plung'd into a world unknown.
- "Lord Jesus, help me now to flee,
 And seek my hope alone in Thee:
 Apply Thy blood, Thy Spirit give,
 Subdue my sin, and let me live."—Newton.

FEBRUARY XIV.

"I will raise him up at the last day."—John vi. 40.

"This comfort we have even for the house of clay we lay down; and as for our more considerable part, our immortal souls, this His death and rising hath provided for them, at their dislodging, an entrance into that glory where He is. Now, if these things were apprehended and laid hold on, Christ made ours, and the first resurrection manifest in us. were we quickened by His Spirit to newness of life, certainly there would not be a more welcome and refreshing thought than that of death. And no matter for the kind of it. Were it a violent death, so was His. Were it what we account most judgment-like amongst diseases, the plague—was not His death very painful? And was it not an accursed death? And by what curse endured by Him in His, is not the curse taken away from the believer? Oh! how welcome will that day be, that day of deliverance! To be out of this woeful prison, I regard not at what door I go out, being at once freed from so many deaths, and let in to enjoy Him who is my life."—Leighton.

"Why should I shrink at pain or woe? Or feel at death dismay? I've Canaan's goodly land in view, And realms of endless day."

FEBRUARY XV.

"But ye are come unto Mount Sion, and unto the city of the living God, the heavenly Jerusalem."—Heb. xii. 22.

"All at once I find myself in an unbounded flood of bliss, a spacious sea of glory, lost in wonder, and transported with the raptures of seraphic harmony. The first and reigning glory is, that Jehovah keeps His royal court in person here. His dwelling-place is enriched with the richest profusion of His love, with the brightest displays of His goodness; and, while all the saints rejoice in His excellent glory, what ardour glows in every soul, what rapture swells in every song! Oh! the adorable displays of His perfections, the manifestations of His goodness, the outlettings of His love, and the intercourse that is between Him and His hidden ones! We see Him, and are like Him; we are like Him, and love Him; we love Him, and are eternally happy."—Meikle.

"See that glory (how resplendent!)
Brighter far than fancy paints:
Where, in majesty transcendent,
Jesus reigns, the King of saints:
Spread thy wings, my soul, and fly
Straight to yonder world of joy."—Kelly.

FEBRUARY XVI.

"It is good for me to draw near to God."—PSALM lxxiii. 28.
"Jehovah in Jesus the fountain of goodness, from whom

flow streams which make glad the city of God. Jehovah in Jesus is a Father, who pities, cares for, and will supply His praying children with all necessary good. He has pledged Himself to withhold no good thing from them that walk uprightly; and though the lions may lack and suffer hunger, they that seek the Lord shall not want any good thing. There is no real, spiritual, lasting good in creatures; all is in Jesus, our God; therefore, O my soul, do thou draw near to Him. Blessed Jesus, draw me near Thee. Holy Spirit, lead me continually to my Father's throne, and let me have communion with the Father and the Son. O, may I ever find it good to draw near in every trouble, difficulty, and danger: in life and death may I ever find it is good to draw near to God!"

"Nearer, my God, to Thee!

E'en though it be a Cross
That raiseth me;
Still all my song shall be,
Nearer, my God, to Thee.

Nearer to Thee!"

FEBRUARY XVII.

"Thy word is a lamp unto my feet, and a light unto my path."
—Psalm cxix. 105.

"THE nightly journeys of Israel were guided by a pillar of fire. Our passage in a dark and perilous way is irradiated by the Word of God. A benighted traveller needs the 'lamp and the light,' not only to mark his course, but to direct every successive step. Such is man's need of the Word of God. Such is his darkness without it, or even with it while destitute of faith and the light from above. Except the

'Lamp' be lighted, except the teaching of the Spirit accompany the Word, all is 'darkness, gross darkness,' still. Did we more habitually wait to receive, and watch to improve, the light of the Word, we should not so often complain of the perplexity of our path."—Rev. C. Bridges.

"Thy Word, Redeemer, cheers our hearts,
In this dark vale of tears;
Life, light, and joy it still imparts,
And quells our rising fears.

"Oh! may its lamp, through all the night Of life, make plain our way! Till we behold the clearer light Of an eternal day."—Fawcett.

FEBRUARY XVIII.

"My peace I give unto you: not as the world giveth, give I unto you."—John xiv. 27.

"Peace, as possessed by a Christian, is independent of all outward things. A Christian meets with storm, and rain, and wind, and tempest, just like the rest of mankind. He has sickness in his frame, sorrows and ills in his home, be-reavements in his family, like the rest of the world. The world draws its peace from things that are around it; therefore, when these things fail, its peace goes; but a Christian draws his peace, not from things that are around him, but from the Fountain of peace that is above him; and, therefore, when the fig-tree ceases to give fruit, when there is no herd in the stall, when the vine yields no blossom, the Christian's source of peace remains inexhaustibly the same; he rejoices in the Lord, and joys in the God of his salvation."—Dr. Cumming.

"Though vine nor fig-tree, neither
Their wonted fruit shall bear,
Though all the field shall wither,
Nor flocks nor herds be there,
Yet God the same abiding,
His praise shall tune my voice;
For, while in Him confiding,
I cannot but rejoice."—Comper.

PEBRUARY XIX.

"Thou shalt remember all the way which the Lord thy God led thee."—Deut. viii. 2.

"The Christian makes a wise use of the retrospective view of life: he looks with sorrow on his many backslidings, and views the wickedness of his heart with regret; perceiving his own weakness, he learns to confide in God alone. In the wanderings of the Israelites in the desert, he discerns a striking picture of the wanderings of his own heart. How often in the wilderness did they murmur against heaven, and refuse to call upon that God who was ever present to aid them; and how often did they appear to retrace their steps towards Egypt; and thus when he looks into his own heart, what murmurings does he meet with, what ungodly objections against God and against the truth; how often has he retraced his steps towards Egypt, and, like backsliding Israel, would have gone there, but for the restraining hand of God."—
Howels.

"Can I forget the wondrous ways
By which Thou hast Thy servant led;
Through a long lonely wilderness
How strangely kept, how strangely fed;
Tempted, and proved by hopes and fears,
I roved for many sinful years."

FEBRUARY XX.

"Whom the Lord loveth He chasteneth, and scourgeth every son whom He receiveth."—Heb. xii. 6.

"THE believer, even while he is in the furnace, even at the moment of experiencing that his trials are not joyous bu grievous, feels so convinced the Lord is doing all things well that he would not have it otherwise had he his choice; and such a desire has the new man to be made partaker of Hi holiness, to enjoy the peaceable fruits of righteousness which these exercises produce, that he turns, and kisses the rod saying, Amen, deal with me as a child. The poor world may have a reprieve here from suffering, but the child of God may not, would not if he might. Happy confidence! He will no lay on us one unneedful stroke, 'for as a father pitieth hi children, so the Lord pitieth them that fear Him.' Happy confidence! He will not keep back one needful stroke, for He scourgeth them whom He loves, that He may receive them even as a father the son in whom he delighteth."—Lad Powerscourt.

"Oh trust Him, and fear not, thy life is secure, His wisdom is perfect, supreme is His power; In love He corrects thee, thy soul to refine, To make thee at length in His likeness to shine."—J. Grant

FEBRUARY XXI.

"And the barrel of meal wasted not, neither did the cruse of oil fail, according to the word of the Lord."—1 Kings xvii. 16

"THE child of special providence, who is walking in the patl that God points out, differs from others in that he walk looking to God, looking at his Bible, and casting his care upon God. He is an *enlightened* child, and an exercised child. We must use means, but not depend on them. There is enough to-day before us; therefore, leave the morrow to God. He knows how to provide for it. The true Christian is taught to be thankful in all circumstances, because he has that within him which cannot be taken away."—Cecil.

"Does each day upon its wing,
Its allotted burden bring?
Load it not beside with sorrow
Which belongeth to the morrow.
Strength is promised, strength is given,
When the heart by God is riven.
'One thing' only claims thy care,
Seek that first by faith and prayer;
And whate'er thou need'st below,
He thou trustest will bestow."

FEBRUARY XXII.

"My soul longeth, yea, even fainteth for the courts of the Lord; my heart and my flesh cry out for the living God."

—Psalm lxxxiv. 2.

"The real Christian delights in the ordinances of God's house, because God is there, by His Spirit and word, to enliven and comfort his mind. There the promises are received by him in all their preciousness; there he obtains mercy, and finds grace to help in every time of need; there his affections are transferred from earth to heaven; there he has communion with the Father and the Son; and there he is assisted to contemplate that upper temple, where the worship will be pure, uninterrupted, and eternal. If these and

other advantages are to be enjoyed in God's house, will not every inconvenience be overcome in order to obtain them?"

"O Lord of Hosts, how blest are they
Who to Thy courts repair;
Who in Thy temple love to dwell,
And sing Thy praises there.
My longing soul hath great desire
To view Thy blest abode;
My heart and flesh cry out with joy
For Thee the living God."—Tate.

FEBRUARY XXIII.

"They shall be all taught of God."—John vi. 45.

"Amidst all the dangers, and all the temptations of the world, the multitudinous image of evil examples, and the desperate blindness and insensibility of sin, what an infinite mercy that, if we will, we may be taught of God! Taught of God! How simple, how beautiful, how glorious the expression! yea, there is heaven itself in that expression, and a man taught of God cannot miss heaven. A man taught of God will know every part of religious experience, know it by heart. A man taught of God will know the way of prayer by experience, the life of faith by experience, the unsearchable riches of Christ by experience. But this spiritual discernment must be begun on earth, or it will never be found in heaven."—

Cheever.

"Jesus, my Saviour and my Lord,
To Thee I lift mine eyes,
Teach and instruct me by Thy word,
And make me truly wise."

FEBRUARY XXIV.

"So shall we ever be with the Lord."-1 THESS. iv. 17.

"Thus 'meeting with the Lord,' we are to be 'ever with Him.' He with us, and we with Him, for ever. That is, as we then shall meet, so shall we never part; as is our meeting, so is our eternal communion, our continuance in the presence of His glory: we shall see Him face to face, and His name shall be on our foreheads. Sitting on the same throne, hearing His voice, having free access to Him at all times, doing His will, going forth on His errands,—this will be the joy of eternity. No distance; that is annihilated. No estrangement; that is among the things that are utterly impossible. No cloud between: that is swept away, and cannot reappear. No coldness: for love is always full. No interruption, no change: for He makes us like Himself. without variableness. No parting; for we have reached our home, to go out no more. No end; for the duration of our fellowship is the life of the Ancient of Days, of Him who is from everlasting to everlasting."—Rev. H. Bonar.

"'For ever with the Lord!'
Amen! so let it be!
Life from the dead is in that word,
"Tis immortality."—Montgomery.

FEBRUARY XXV.

"Ephraim is joined to idols—Let him alone."—Hos. iv. 17.

"THERE is not in all the Scripture a more awful sentence. The command itself, the occasion of it, the Being who utters

it. 'Let him alone!' Methinks it should startle thousands, if it could meet them in their dream of bliss and gay contentedness with this world's good. Ephraim is wedded to idols; he has chosen the world for his portion, and likes it; he has set his heart upon the things of time and sense, and finds them sufficient for his happiness; his cup is full, his spirit is sated, he drinks it eagerly, and does not wish for more. 'Let him alone.' Do not rouse him from his dream to tell him it is no reality; do not disturb his conscience, or mar his pleasures, or wake his fears, or check his hopes; he has made his choice, let him have it, and abide it; I have done with him. O God! rather than pass such a sentence on us, pursue us for ever with Thy chastening rod."— Caroline Fry.

"Welcome the severest token,
That God 'lets me not alone;'
Though His covenant I have broken,
May He reclaim me as His own."

FEBRUARY XXVI.

"But grow in grace."—2 Pet. iii. 18.

"It has been well remarked that there is no standing still in the school of Christ. Our constant prayer ought therefore to be, that as we become older with every advancing moment, we may also become richer and riper in every heavenly grace. Are we not commanded to 'go on unto perfection?' Is it not solemnly enjoined upon all believers to 'grow in grace?' Who would not wish, and earnestly wish, to become more pure from sin, more free from doubts, more holy in every thought, more like to the image of his Lord, and more

conscious of union and communion with the God of his salvation?"—Rev. J. Stevenson.

"I pray the Lord that I may grow
In faith, and love, and ev'ry grace,
May more of His salvation know,
And seek more earnestly His face."—Newton.

FEBRUARY XXVII.

"And he requested for himself that he might die; and said, It is enough; now, O Lord, take away my life."—1 Kings xix. 4.

"AH! this little prayer is known also amongst us. From how many a chamber and bed of sorrow is this aspiration almost continually ascending to heaven, in the midst of many tears and pangs? Many of these suppliants are mistaken, just as Elijah was. It is not enough yet. It is only enough when the Lord saith it. And if you have still to remain for years in the furnace of affliction, be assured that you will eventually acknowledge with joyful acclamations in heaven, that then only was it enough, and not a moment earlier, when the Lord stripped you of the garments of your pilgrimage, and took you to Himself."—Krummacher.

"Oh! had I the wings of a dove,
I'd make my escape and be gone;
I'd mix with the spirits above,
Who encompass you heavenly throne:

"But no, the desire is not good,
Impatience, not faith, is its source,
While He who redeem'd me with blood
Still says to me, 'Carry the Cross.'"—Kelly.

FEBRUARY XXVIII.

"Now in Christ Jesus ye who sometimes were afar off are made nigh by the blood of Christ."—Eph. ii. 13.

"THE believer in coming nigh at first, came with that blood as his only introduction: and, in continuing nigh, he feels the necessity of always realizing the efficacy of the blood. It was this that enabled him to draw near 'with a true heart and in the full assurance of faith,' and it is this that keeps him in the same posture still. It is this that makes him feel safe in the presence of the Holy One, safe in dealing with Him about his sins, safe in dwelling always in the secret place of the Most High. The mark of the blood is upon He has become a consecrated vessel,—a vessel of the sanctuary,—no longer for the use of self or of the world, but for the use of God alone. As one on whom the blood has been sprinkled, he feels that he dare not be another's; he must be Christ's alone. He dare not turn the sanctuary of Jehovah into the temple of idols, the dwelling of the Holy Ghost into the abode of devils."—Rev. H. Bonar.

"Sprinkled with reconciling blood,
I dare approach Thy throne, O God!
And, though myself a wretch undone,
Hope for acceptance through Thy Son."—Beddome.

FEBRUARY XXIX.

"Love not the world, neither the things that are in the world."
—1 John ii. 15.

"Though we say this world is sinful and vain, we are too fond of it; and though we hope for true happiness only in

heaven, we are often well content to stay longer here. But the Lord sends afflictions one after another, to quicken our desires, and to convince us that this cannot be our rest. Sometimes, if you drive a bird from one branch of a tree, he will hop to another a little higher, and from thence to a third; but if you continue to disturb him, he will at last take wing and fly quite away. Thus we, when forced from one creature-comfort, perch upon another, and so on; but the Lord mercifully follows us with trials, and will not let us rest upon any: by degrees our desires take a nobler flight, and can be satisfied with nothing short of Himself; and we say, 'To depart and be with Jesus is best of all.'"—Rev. J. Newton.

"This life's a dream, an empty show,
But the bright world to which I go
Hath joys substantial and sincere:
When shall I wake and find me there?"—Watts.

MARCH I.

"Thy way is in the sea, and Thy path in the great waters, and Thy footsteps are not known."—Psalm lxxvii. 19.

"IF it be true, that God's 'way is in the deep,' and that 'His path is in the great waters,' and that 'His footsteps are not known,' we surely may arrive at the conclusion, that our truest happiness is to go with God into the deep, to keep close to Him whilst we are passing through the great waters; never to think of venturing upon these untried depths alone, or yielding to the presumptuous thought, that we know better than God can tell us the way that leads to our everlasting happiness."—Rev. D. Moore.

"God moves in a mysterious way
His wonders to perform;
He plants His footsteps in the sea,
And rides upon the storm.

"Judge not the Lord by feeble sense, But trust Him for His grace: Behind a frowning providence He hides a smiling face.

"Blind unbelief is sure to err,
And scan His work in vain;
God is His own interpreter,
And He will make it plain."—Cowper,

MARCH II.

"But ye, beloved, building up yourselves on your most holy faith, praying in the Holy Ghost."—JUDE 20.

"To enjoy the full consolation which flows from the promise of God that 'He will not forsake the work of His hands,' how necessary is it for us to be assured, that that which is wrought in us, is really the work of God, and not a reformation effected merely by the influence of human motives! How necessary is it for us to be assured, that every stone of the Building, from first to last, has been laid upon Christ by the hand of the Spirit of God, and that we are 'built up in our most holy faith, praying in the Holy Ghost.' If this be the case, we shall find strong consolation in being able to say, 'The Lord He is God: it is He that has made us, and not we ourselves.' 'The Lord will perfect that which concerneth me;' Thy mercy, O Lord, endureth for ever; forsake not the work of Thine own hands."—From the French of A. Rochat.

"Grace will complete what grace begins, To save from sorrows, or from sins; The work that Wisdom undertakes, Eternal mercy ne'er forsakes."

MARCH III.

"Your Father knoweth what things ye have need of."— MATT. vi. 8.

"IF you would derive support, security, and consolation, from the glorious truth, that your heavenly Father knoweth your need, difficulty, pain, or sorrow, seek fully to know God as your Father, and yourself as His child; commit to Him all your cares, wants, and troubles with childlike confidence. Seek not only to know, but to feel that you have security and rest, in the power, wisdom, fulness, willingness, and love of your Father. Live daily on the satisfactory and consolatory truth, 'My Father knoweth.' Let faith build on them, hope make them her anchor, and love her pilot. Lean on your Father's arm, trust His care, rely on His help, confide in His Under all circumstances, He will support, guide, comfort, and supply all your need. 'My Father knoweth,' can brighten the darkest day, lighten the heaviest burden, calm the roughest tempest, and give sweetness to the bitterest cup."

"As a little child relies
On a care beyond his own,—
Knows he's neither strong nor wise,
Fears to stir a step alone,—
Let me thus with Thee abide,
Thee my Father, Guard, and Guide."—Newton.

· MARCH IV.

"The Spirit itself beareth witness with our spirit, that we are the children of God."—Rom. viii. 16.

"Sweet and inestimably precious are even the most glimmering and most transient views of interest in the Father's grace, and in the unsearchable merits of Christ. For the Holy Spirit to visit us with the light of His countenance, and to bless us with the knowledge of salvation, and to bear witness with our spirits that we are the children of God, is at once the certain earnest and richest foretaste of that consummate bliss prepared for the vessels of mercy, before the foundations of the world were laid."—Mrs. Hoare.

"Assure my conscience of its part
In the Redeemer's blood;
And bear Thy witness with my heart,
That I am born of God."— Watts.

MARCH V.

"Nevertheless, not as I will, but as Thou wilt."—MATT. xxvi. 39.

"'TIS a great matter to have our wills in unison with God's, and, indeed, far above the power of flesh and blood. It is an easy thing to say, 'Thy will be done,' but when that will is doing, and it thwarts (as it usually does) the inclinations of the carnal mind, with its worldly, selfish views, then to feel a resigned heart to the conduct of grace and providence, is a demonstration that God is in us of a truth. None but the Almighty, who made heaven and earth, can bow the proud, stubborn mind of sinful man to a subjection like this. A

man may easily bend his knees in shows and forms of service, but none but God can bend the *heart* in a real submission to the Divine will."

"Fain I would my all resign,
Gladly lose my will in Thine;
Freely to Thy goodness leave
When and what is best to give:
All Thy works to Thee are known;
Let Thy blessed will be done:
As Thou wilt, dispose of me;
Only make me one with Thee."

MARCH VI.

"For we have not an high priest which cannot be touched with the feeling of our infirmities."—HEB. iv. 15.

"Believer in Christ, mark well the grounds upon which the efficacy of thy prayer depends. The very cry of guilt and sorrow is the result of the Spirit, whose habitation thou art! Thou art the property of God; and under the sure protection of Jesus, thou wilt reach thy eternal home. Pray, then, in faith. Consider thy great High Priest! Think of the virtue of His blood; of the prevalency of His intercession. Come, boldly, to His throne of grace; unfold all thy heart; lay bare to Him its guilt, defilement, weakness, and inconstancy. Implore mercy with incessant repetition of anxiety. In every time of need seek grace to help. Jesus Christ knows all thy wants, and has 'received gifts,' that 'out of His fulness thou shouldest receive grace for grace.'"—G. Noel.

"Through Him who all our sickness felt,
Who all our sorrows bore,
Through Him in whom Thy fulness dwelt,
We offer up our prayer.

"Touch'd with a feeling of our woes,
Jesus, our High Priest stands;
All our infirmities He knows,
Our souls are in His hands."—Montgomery.

MARCH VII.

"My grace is sufficient for thee."—2 Con. xii. 9.

"OH! precious thought! My soul, dost thou not love to dwell on that all-sufficient grace? Grace sufficient for all circumstances and situations, in all vicissitudes and changes, in all the varied phases of the Christian's being. Grace in sunshine and storm, in health and in sickness, in life and in death. Grace for the old believer and the young believer—the tried believer and the weak believer, and the tempted believer. Grace for duty, and grace in duty—grace to carry the joyous cup with a steady hand—grace to drink the bitter cup with an unmurmuring spirit—grace to have prosperity sanctified—grace to say through tears, 'Thy will be done!'"

"Grace led my roving feet
To tread the heavenly road;
And new supplies each hour I meet,
While pressing on to God.

"Grace all the work shall crown,
Through everlasting days;
It lays in heaven the topmost stone,
And well deserves the praise."—Doddridge.

MARCH VIII.

"When Christ, who is our life, shall appear, then shall ye also appear with Him in glory."—Col. iii. 4.

"May I, by a believing application, solace myself in this

everlasting source of love, perfection, and joy! May I expect, not with a reluctant anxiety, but with a ready cheerfulness, the arrival of that important hour, when this veil of flesh shall drop, and the shadows of mortality flee away; when I shall no longer complain of obscure knowledge, languid affections, and imperfect fruition, but shall see the uncreated and immortal Majesty—see Him, not in this distant and unaffected method of reasoning from His works, but with the most clear and direct intuition of the mind; when I shall love Him, not with a cold and contracted spirit, but with the most lively and enlarged emotions of gratitude: when I shall incessantly enjoy the light of His countenance, and be united, inseparably united, to His all-glorious God-May I be enabled to rejoice in the blessed hope, and triumph in that adorable and delightful name, 'The Lord, my God.'',—Hervey.

"Oh glorious hour! oh bless'd abode!
I shall be near and like my God;
And flesh and sin no more control
The sacred pleasures of the soul."—Watts.

MARCH IX.

- "Pray to thy Father which is in secret; and thy Father which seeth in secret shall reward thee openly."—MATT. vi. 6.
- "Our Lord does not in these words promise the very thing which you request, but your Father will reward you. He will give you a free, a full return, evidently, though not perhaps identically. How manifestly, before all men, was Hannah rewarded, when the name of her son Samuel (meaning, 'Asked of God') told all Israel, and tells the Church in every age,

that God hears and answers prayer! How openly were Jacob's secret prayers answered, when Esau publicly received him so graciously! Our heavenly Father will also, before men and angels, hereafter reward thy secret devotion. Now it is unknown to man; but it will all be known, and known by the greatness of its reward. The Christian's reward comes from a Father of infinite power, riches, wisdom, and love; and, therefore, cannot be a small reward, or an unsatisfying portion."—Bickersteth.

"I love the Lord, His gracious ear Inclin'd and listen'd to my prayer; He heard my supplicating voice, And bade my fainting soul rejoice."—Steele.

MARCH X.

"Ye have need of patience."—HEB. x. 36.

"We shall find, not only how often we need patience, but how very seldom we have exhibited it. When we come to times of sickness and of suffering, and see all God's billows roll over us—when all things shake and rock, and nothing seems secure—when we are placed under clouds that will be dissipated only by the light of the resurrection morning—or amid pains and anxieties which will only be scattered when we are placed in Abraham's bosom—when our trials seem so heavy that we are ready to be crushed under them—patience, nestling in the heart, will begin its quiet under song, 'Father, not as I will, but as Thou wilt;' and patience will whisper to you what she hears from the heavenly Father, 'Be of good cheer; I will never leave thee, nor forsake thee.'"—Dr. Cumming.

"Patience, O, 'ti a grace Divine, Sent from the God of power and love; That leans upon its Father's hand, As through the wilderness we move."

MARCH XI.

"Who are kept by the power of God through faith unto salvation."—1 Per. i, 5.

"Growth is the only sure token of healthy, spiritual life. The soul has its winter and its spring times, its seasons of seeming check and deadness, and its seasons of shooting upward from the earthly towards the heavenly character. A faithful writer remarks, that 'the soul may suppose itself acquainted with its corruption in its length and breadth, while, perhaps it has only moistened its lips at the bitter cup, and may subsequently be constrained to drink much more of it.' And thus it is that the Christian must travel the same path more than once. Soul searchings must be renewed; repentings require to be repented of. Each step of the journey through the wilderness must be guided and upheld by Him who bestows the temper of strangers and pilgrims, and who keeps His people by His own power, through faith unto salvation."—Mrs. Lundie.

"Saints by the pow'r of God are kept
Till their salvation come;
We walk by faith as pilgrims here,
Till Christ shall call us home."—Watts.

MARCH XII.

"In God I have put my trust."—PSALM lvi. 4.

"I have seemed to see a need of everything God gives me, and want nothing that He denies me; there is no dispensation, though afflictive, but either in it, or after it, I find I could not have done without it. Whether anything be taken from me, or not given to me, sooner or later, God quiets me in Himself without it. I cast all my concerns on the Lord, and live securely on the care and wisdom of my heavenly Father. My ways are in a sense hedged up with thorns, and grow darker and darker daily; but yet I distrust not my good God in the least, and live more quietly in the absence of all by faith, than I should do, I am persuaded, if I possessed them all. Upon this God do I live, who is our God for ever, and will be our guide unto death."

"Here will I rest and build my hopes, Nor murmur at His rod; He's more than all the world to me, My Saviour and my God."---Cotton.

MARCH XIII.

"If we hope for that we see not, then do we with patience wait for it."—Rom. viii. 25.

"Yea, the hopes we have make all things sweet. Therefore do we go through disgraces and sufferings with patience, yea, with joy, because of that hope of glory and joy laid up for us. A Christian can take cheerfully the spoiling of his goods, knowing that he hath in heaven a better and an enduring substance. Oh, how much happier to be the meanest expectant of the glory to come, than the sole possessor of all

!

the world! These expectants are often kept short in earthly things, and, had they the greatest abundance of them, yet they cannot rest in that. Even so, all the spiritual blessings that they do possess here, are nothing to 'the hope that is in them.' And, be it ever so small, they may look on it with joy, not so much regarding it simply in itself, as in relation to that which it seals and ascertains the soul of. Be it ever so small, yet it is a pledge of the great glory and happiness which we desire to share in."—Leighton.

"Then, with all who liv'd as strangers
While on earth, we hope to be;
Free from toil, from fear, from dangers,
Happy through eternity."—Kelly.

MARCH XIV.

"O God, be not far from me: O my God, make haste for my help."—Psalm lxxi. 12.

"Go thy way, Christian, to thy God; get thee to thy knees in the cloudy and dark day; retire from all creatures, that thou mayest have thy full liberty with God, and there pour out thy heart before Him, in free, full, and broken-hearted confessions of sin; judge thyself worthy of hell, as well as of this trouble; justify God in all His smartest strokes, and beg Him in this distress to put under thee 'His everlasting arms;' entreat one smile, one gracious look, to enlighten thy darkness and cheer thy drooping spirit. Say, with the Prophet Jeremiah, 'Be not Thou a terror to me; Thou art my hope in the day of evil;' and try what relief such a course will afford thee. Surely, if thy heart be sincere in this course, thou shalt be able to say, with David, 'In the

multitude of my thoughts which I had within me, Thy comforts delighted my soul."—Flavel.

"Wait, then, my soul, submissive wait, Prostrate before His awful seat; Beneath the terrors of His rod, Trust in a wise and gracious God."—Beddome.

MARCH XV.

"Come, for all things are now ready."-LUKE xiv. 17.

"The Father is ready to accept us; the Son to intercede for us; the Spirit to sanctify us. Pardon is ready; peace is ready; comfort is ready. The promises ready, as wells of water for supply. Ordinances are ready, as golden pipes for conveyance; angels ready to attend us; creatures ready to be in league with us; Providence is ready to work for our good; and heaven at last ready to receive us. It is a kingdom prepared, ready to be revealed at the last time. Is all this ready, and shall we be unready? Is all this preparation made for us, and is there any reason to doubt of our welcome? There cannot be. Come, therefore, oh, come to the marriage. We beseech you to receive not all this grace of God in vain."—Henry.

"Sinners, obey the Gospel word,
Haste to the supper of your Lord;
Be wise to know your gracious day;
All things are ready, come away.

"Come, then, ye sinners, to your Lord,
To blessedness in Christ restor'd;
His proffer'd benefits embrace,
And taste the fulness of His grace."—Wesley.

MARCH XVI.

"Let all bitterness, and wrath, and clamour, and evil speaking, be put away from you."—Eph. iv. 31.

"Is there in the holy Gospel a precept too much? Is there something men need not give heed to? It should seem so; for there are Christians, not a few, who would not, for conscience' sake, break the law that bids them not to profane the Sabbath or to steal, and yet scarcely perceive the necessity of controlling their tempers in obedience to these oftrepeated precepts. But He who forbade the one, commands the other. Kindness, humbleness of mind, meekness, long-suffering—where are we to find these things? God bids that we be forbearing, slow to anger, meek, gentle, and unwilling to contend; not clamorous and ready to dispute. Of this we may be sure, that, whatever be the occasion, whatever the excuse, we break these precepts every time we utter a word of which the intention is to excite a painful feeling in the bosom of another."—Caroline Fry.

"When we think how much our Father
Has forgiven, and does forgive,
Brethren, we should learn the rather
Free from wrath and strife to live;
Far removing all that might offend or grieve."—Kelly.

MARCH XVII.

"Love, Joy, Peace."—GAL. v. 22.

"How can he be miserable that hath Christ and all His merits made sure to him? That hath his name written in heaven? yea, that is already in heaven? for where our desires

are, there ourselves are. The heavenly-minded live not so much where they live as where they love; that is to say, in Christ. Surely, his soul must be brimful of brave thoughts that is able to refresh himself with this meditation:—God is my Father; Christ, my Judge, my Elder brother; the Holy Ghost, my Comforter; the angels, my attendants; all the creatures mine for use; the stock of the Church's prayers, mine for benefit; the world, mine inn; heaven, my home; God is always with me, before me, within me, overseeing me; I talk with Him in prayer; He is with me in His word:—sure, if these be our accustomed thoughts, we cannot but be happy."—Bishop Hopkins.

"Him to know is life and peace, And pleasure without end; This be all my happiness, On Jesus to depend."—Toplady.

MARCH XVIII.

"There was given to me a thorn in the flesh."—2 Con. xii. 7.

"Is there now some 'thorn in the flesh' sent to lacerate thee? Thou mayest have been entreating the Lord for its removal; thy prayer has doubtless been heard and answered, but not in the way, perhaps, expected or desired by thee. The 'thorn' may still be left to goad, the trial may still be left to buffet; but more 'grace' has been given to endure them! Oh! how often have His people thus been led to glory in their infirmities and triumph in their afflictions, seeing the power of Christ rests more abundantly upon them. The strength which the hour of trial brings, often makes the Christian a wonder to himself."

"Oh, may this thorn lead me to see
Thy all-sufficient grace!
Though weak, Thy strength shall perfect be;
And I in Thee rejoice;
If Jesus' power is seen in me,
I'll glory in infirmity."—Wilson.

MARCH XIX.

"I will meditate in Thy precepts."—PSALM cxix. 78.

"The child of God in the hour of trial knows where to go, and what to do. Undismayed by difficulty, and accustomed to go to the Word of God for direction and support, he meditates in His precepts.' There is often a hurry of mind in times of difficulty, which unhinges the soul from the simple exercise of faith. But habit brings practice, and steadiness, and simplicity, enabling us most sweetly to fix our hearts in recollection upon the Word of God, and to apply its directions and encouragements to the exigency of the present moment. Our enemies fight against us with an arm of flesh. We resist them with the armour of the Word of God. And how inestimably precious is the armour, refuge, strength, and consolation, here provided for us, against every effort to disturb our peace, or separate our hearts from the love of God, which is in Christ Jesus our Lord!"—Bridges.

"Thus, while Thy word our footsteps guide, Oh, may we safely go To those fair realms where love provides A final rest from woe."—Bathurst.

MARCH XX.

" Our Father."-MATT. vi. 9.

"MARK well that we have to do with a Father, whose love is

as great as His other perfections, towards all His children! Our Saviour always proposes Him to His people, in that character. He does not say, God Almighty knows that you have need of all these things, but, 'your heavenly Father.' Again, 'It is your Father's good pleasure to give you the kingdom.' And, 'When you pray,' say, 'Our Father, which art in heaven.' And, 'How much more shall your heavenly Father give the Holy Ghost,'—'give good things to them that ask Him!' And, again it is said, 'The Spirit of His Son is sent into the hearts of His people, that they may cry, Abba, Father.'"—Venn.

"Our Father sits on yonder throne,
Amidst the hosts above:
He reigns throughout the world alone,
He reigns, the God of love.
He knew us when we knew Him not;
Was with us, though unseen:
His favour came to us unsought;
His love has wond'rous been."—Kelly.

MARCH XXI.

"To this man will I look, even to him that is poor and of a contrite spirit, and trembleth at my word."—Isa. lxvi. 2.

"REPENTANCE is in every way so desirable, so necessary, so suited to honour God, that I ever seek it most earnestly. The tender heart, the broken and contrite spirit, are to me far above all the joys I could ever hope for in this vale of tears. I long to be in my proper place, my hand on my mouth, and my mouth in the dust. Here, I cannot err. If I have erred all my days, I cannot err here. I am sure that whatever God may despise, He will not despise the broken and contrite heart. I love the picture of the heavenly hosts,

both saints and angels: all of them are upon their faces before the throne. I love the cherubim, with their wings before their faces and their feet. I think we hardly set forth this in our sermons as we ought to do. At all events, for me, I think that this is the proper posture, now, and will be to all eternity."—Rev. C. Simeon.

"A broken heart, my God, my King,
Is all the sacrifice I bring:
The God of grace will ne'er despise
A broken heart for sacrifice."—Watts.

MARCH XXII.

"The Lord hath given you the Sabbath."-Exon. xvi. 29.

"THE Sabbath,—is a stream from the river of the water of life, in which the Christian laves his travel-stained feet. 'The shadow of a great rock in a weary land.' The glory of heaven shining through the veil betwixt time and eternity. A pause amidst the din of life, in which is caught faint echoes from the songs sung in the upper temple. A view of Canaan from the top of Pisgah. The rainbow in the clouds. A breeze from Paradise laden with perfume from the tree of life. A palm tree beside a fountain in the desert. The day on which the freshly-watered garden of the Lord sends up its fragrance on high, diffusing sweet odours in the courts above. A courier by which God sends messages of cheer to His sad and weary ones. A look into the 'holy of holies.' Yea, it is the very 'gate of heaven,' which death will eventually open, when the full glory of the eternal Sabbath will burst upon the astonished vision of the believer, overpowering him with speechless rapture."

"Come, bless the Lord, whose love assigns
So sweet a rest to wearied minds,
Provides an antepast of heaven,
And gives this day the food of seven."—Stennet.

MARCH XXIII.

"To be spiritually-minded is life and peace."—Rom. viii. 6.

"'To be spiritually-minded is life and peace;' and they who are eminently so, are eminently happy. Nor is any labour to be accounted painful, in comparison to the sweetness of so resting upon God. The way to such blessedness may be trying, the steps to be taken may cost much self-denial, but the results are unspeakably glorious and delightful. Nor is there any happiness to be compared with that which is enjoyed by a growing Christian, a saint whose life is truly hid with Christ in God. The happiness of walking with God daily is very great. It is blessed to breathe after God, to hunger and thirst after righteousness, and to long for the communication of His Spirit. It is blessed to feel with the Psalmist, that the soul thirsteth for God; thrice blessed to cry out, 'As the hart panteth after the water-brooks, so panteth my soul after Thee, O God.'"—Cheever.

"Lord, it is not life to live,
If Thy presence Thou deny;
Lord, if Thou Thy presence give,
"Tis no longer death to die.
Source and giver of repose,
Singly from Thy smile it flows,
Peace and happiness are Thine,
Mine they are if Thou art mine."—Toplady.

MARCH XXIV.

"The throne of grace."—HEB. iv. 16.

"They are most welcome at 'the throne of grace,' who come the oftenest, and ask for the greatest things. What saith the King on His throne? 'Ask, and I will give; ask still more, and ye shall receive more, even till your joy be full.' The reason why our souls are so empty of joy is, because our mouths are so empty of prayer; Christ is displeased with His people, that they do not ask great things, and often; that they do not receive what He is so ready to give; and that they do not praise for what they receive. It is His due, our duty, and our great mercy. Our narrow vessels cannot take in large floods from the fountain of living water. But both prayer and praise widen the heart for receiving more of Christ's fulness. They are specially welcome to the 'throne of grace' that come to stay, resolving never to leave it, but come to abide there."—Trail.

"Come, my soul, thy suit prepare;
Jesus loves to answer prayer;
He Himself has bid thee pray,
Therefore will not turn away.
Thou art coming to a King;
Large petitions with thee bring;
For His grace and power are such,
None can ever ask too much."—Newton.

MARCH XXV.

"Strive not about words to no profit."—2 Tim. ii. 14.

" Avoid frequent disputes about lesser truths, and a religion

that lies only in opinions. They are usually least acquainted with a heavenly life, who are violent disputers about the circumstantials of religion. He whose religion is all in his opinions, will be most frequently and zealously speaking his opinions; and he whose religion lies in his knowledge and love of God and Christ, will be most delightfully speaking of that happy time when he shall enjoy them. He is a rare and precious Christian, who is skilful to improve well-known truths. Therefore let me advise you, who aspire after a heavenly life, not to spend too much of your thoughts, your time, your zeal, or your speech, upon disputes that less concern your souls; but, when hypocrites are feeding on husks and shells, do you feed on the joys above."—Baxter.

"When is it Christians all agree,
And let distinctions fall?
When, nothing in themselves,—they see
That Christ is all in all."—Hart.

MARCH XXVI.

"Walk worthy of the vocation wherewith ye are called."— Eph. iv. 1.

"It is objected to the religious, that they make themselves particular, by differing in their habits from other people. If a child is born to rank and fortune, he is reared with habits suited to the station he is expected to fill. It would be thought very strange to see him idle and unshod, loitering about the corners of the streets. So if a man be placed in an elevated station, we deem it very scandalous to find him associated in habits and feelings with the lowest of the people. How, then, can it be that those who are the children of God,

preparing for an eternity of glory, and really and joyfully expecting it, should, in every practice and habit, blend and intermix themselves with those who think not of God as a Father, if they think of Him at all; and as for eternity, so far from preparing for it, would gladly forget it altogether if they could?"—Caroline Fry.

"Heaven is a place of rest from sin;
But all who hope to enter there,
Must here that holy course begin,
Which shall their souls for rest prepare."
—Montgomery.

MARCH XXVII.

"As for me, I will call upon God, and the Lord shall save me."—Psalm lv. 16.

"A TRUE believer hath always a God to go unto. Oh, what a comfort, what a happiness is that! He dwells in the love of God as well in affliction as out of it; he may be cast out of his happy condition in the world, but never out of the favour of his God. This, believed by us, will cure heartsorrow, heart-fear, heart-care, all despondency, disquietments, and distractions whatever. Faith acted on God, the Almighty, all-sufficient God, and our God, always present with us, is the sovereign antidote against, and the best cure of all heart trouble. God promiseth to be 'our God;' to be with us in the fire and in the water; to support and sustain us, to lay no more upon us than He will enable us to bear: 'that all things shall work together for our good.' What can we desire more? There is no trouble that can befall us. but we may find a promise suitable to it; and 'faithful is He that hath promised, who also will do it."-Bunyan.

"Did ever trouble yet befall,
And He refuse to hear our call?
And has He not His promise pass'd,
That we shall overcome at last?"—Newton.

MARCH XXVIII.

- "God is able to make ALL grace abound toward you; that ye, always having ALL sufficiency in ALL things, may abound to every good work."—2 Cor. ix. 8.
- "MARK these three alls in this precious promise. It is a threefold link in a golden chain, let down from a throne of grace by a God of grace. 'All grace!' 'All sufficiency!' in 'all things!' And these to 'abound.' Oh, precious thought! Our wants cannot impoverish that inexhaustible treasury of grace! Myriads are hourly drawing from it, and yet there is no diminution. 'Out of that fulness all we, too, may receive, and grace for grace.'"

"Through many dangers, toils, and snares,
I have already come,
"Tis grace has brought me safe thus far,
And grace will lead me home.
And, when this flesh and heart shall fail,
And mortal life shall cease,
I shall possess, within the veil,
A life of joy and peace."—Newton.

MARCH XXIX.

- "No chastening for the present seemeth to be joyous, but grievous: nevertheless afterward it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby."

 —Heb. xii, 11.
- "WE should ever remember that the end of God's dealing

with us is not our present comfort. If it were, we may be sure that many of those dark and frowning dispensations, which now so often try the faith of the believer, would be spared us. They often interfere with those joys, and that spiritual communion, which is the most lawful and the purest desire of the renewed and converted nature. But. God chooses to deny us these spiritual joys; and the reason why He does so, is because the end of all His dealings with us is, not our present comfort, but our recovery from sin to Let Him accomplish this great and merciful holiness. purpose in what way soever He will. All we have to do is to submit, to trust implicitly that God will fulfil His purpose, that He will make darkness light before us, and crooked things straight."—Rev. D. Moore.

"Shall I murmur at His dealings?
Shall I not His kindness trust,
Since He knows my frame and feelings,
And remembers I am dust?
Shall I not receive the rod,
And confess the hand of God?"—Kelly.

MARCH XXX.

"The water that I shall give him shall be in him a well of water springing up into everlasting life."—John iv. 14.

"THE Holy Spirit is as a well of springing water. He is also called the 'Comforter.' Hence He is a well of comfort. Comfort continually flows upward into the soul, from His abiding presence. This is the great secret of true peace. Men marvel at the steady calm of the true Christian, and wonder that he is unmoved by his troubles. If all the upper currents of happiness are frozen, his peace, like those rivers

which take their rise from under seas of ice, flows forth from underneath them. Its springs still send forth its living stream. The well of living water is never frozen. Its streams never stagnate. Its water is continually supplied fresh from the fountain of life. As no well supplies itself with water, neither does this. The reservoir, whence it is supplied, is in Christ. And as long as Christ is full of grace, the well will never be dry. The peace, the consolation of the true believer will never cease to flow; the water in him is 'a well of water springing up into everlasting life.'"

"Thou art the very Comforter
In grief and all distress:
The heavenly gift of God most High,
No tongue can it express."

MARCH XXXI.

"What time I am afraid, I will trust in Thee."—PSALM lvi. 3.

"In the long pilgrimage of life, many are the vicissitudes the Christian meets with, many the incidents by the way; and not once or twice in his course may he have been reduced to almost utter despair, as far as sense can discern, by the difficulties of the way. But he still holds on, and gains at length the sight of home; nay, at last enters into rest, according to the promise. And what now is his view of those remembered trials? Is it not concurrent with the Apostle's language, that they all worked together for his good? Every cloud, every storm, every wave, had its mission and effect. The voyage was still homeward. He was faithful in whom the believer trusted; and the mystery which looked often so dark and appalling in his trials on earth, is now seen to be the consummate exertion and display of Divine wisdom

and love in working out his higher welfare and everlasting deliverance."

. "Kindly though stern, affliction still is leading, Even to the home of endless joy and peace. We shall bless Thee when safely landed there, And know above how good Thy teachings were, And feel Thy keenest strokes to us in love were given, The hearts most crushed on earth shall most rejoice in heaven."

APRIL I.

"Christ is all, and in all."—Col. iii. 11.

"Christ is performing a work in us on earth, while He Himself is in heaven. He is humbling us, teaching us, mortifying our corruptions, crucifying our inordinate affections, sanctifying us, and so preparing us for heaven. He is making us meet for the kingdom; He is fitting us for His Father's house by all His ordinances, by all His providences, by every loss and cross, and by all our 'light afflictions.' Jesus Christ is in the word, and in the rod; He is 'all, and in all.' He is still forming, fashioning, and working by His Spirit, word, and rod upon His people, to make them more and more conformable to Himself, to prepare them as stones for His building, to make them habitations for Himself, temples for the Holy God to dwell in, and that He may delight to dwell in them here, and to make them fit to dwell with Him for ever in glory."—Bunyan.

"Every grace and every favour,
Great or good, whate'er we call,
Have we only in the Saviour:
'Jesus Christ is all in all.'"—Hart.

APRIL II.

"Unto you therefore which believe He is precious."— 1 Peter ii. 7.

"LET them whose hearts have been opened, and the eyes of whose faith have been enlightened by grace to see the loveliness and the preciousness of Christ; let such rejoice in hope of the glory of God. Yet a little while, and, to adopt the excellent language of our Church, 'we who know by faith shall have the full fruition of His glorious Godhead.' After a few more rising and setting suns, a few more sermons, and a few more prayers, a few more conflicts, and a few more comforts, we shall be with Him whom our souls love, and who loves our souls."—Toplady.

"For ever to behold Him shine,
For evermore to call Him mine,
And see Him still before me;
For ever on His face to gaze,
And meet His full assembled rays,
While all the Father He displays
To all the Saints in Glory."—Swaine.

APRIL III.

"What doest thou here, Elijah?"—1 KINGS xix. 13.

"Let this question be supposed as addressed to us:—What doest thou here in this world into which thou art sent? Art thou working 'the work of Him that sent thee,' or standing all the day idle? How dost thou acquit thyself in the duties of thy particular calling? Art thou upright, conscientious, and useful therein? Art thou in the post assigned thee by

God, truly called, and properly qualified for it? or hast thou thrust thyself into it; and therefore hast no cause to expect success? What doest thou here in this retirement? Is the world shut out of thy thoughts, and are the visits of the blessed Spirit invited? What doest thou here, if it be not thy wish and endeavour to have communion with the Father, and with His Son Jesus Christ? What doest thou here below? Art thou for pitching thy tent on this side Jordan, satisfied with thy present portion? or art thou looking to a better country, to a city that hath foundations, whose builder and maker is God? Life is uncertain, death approaches, the Judge is at the door; then, 'prepare to meet thy God.'"—Bogatzky.

"Arm me with jealous care,
As in Thy sight to live;
And Thy weak servant, Lord, prepare
A good account to give."

APRIL IV.

"We must through much tribulation enter the kingdom of God."—Acrs xiv. 22.

"When we have made the utmost progress for which we can hope, there remains 'much tribulation' through which 'we must enter the kingdom.' I do not speak now of those sorrows which are common to all men; nor of those distresses in various forms, which every man in some measure must experience; but I speak of that tribulation which is peculiar to the godly. The trials of the heart; the sorrows of the wounded spirit; the grief, and the remorse, and the anguish, which follow upon transgression; the tears shed in secret, because Christ's cause may have been betrayed by an un-

thoughtful act, or by a hasty word,—these press heavily upon the spirit, and make us 'groan being burdened.' But they make us likewise feel more need to live continually upon the fulness of Him who alone can help us; and they serve likewise, in the midst even of life's pleasantest conditions, to make us feel that this is not our abiding-place, and to make us look with the earnestness of hope for that 'rest that remaineth to the people of God."—Rev. Sanderson Robins.

"Oh, were it not for that sweet hope Of future rest and bliss, How would my fainting soul bear up With such a life as this?"

APRIL V.

" Be filled with the Spirit."—Ерн. v. 18.

"Nothing can form men to a fitness for bringing much honour to God, or for being singularly useful to the world, but the influence of God's Spirit. We shall never design great things for God or our generation, much less execute them well, unless we are under the influence of a better spirit than our own. But if filled with the Holy Spirit, we shall be able and ready to do all things which we are called To be filled with the Spirit would make us proof against the most powerful temptations. To be filled with the Spirit would fit us for daily communion with God. filled with the Spirit would settle our souls in the true pleasure and peace. The more we walk in the fear of t' Lord, the more we may expect to walk in the comforts of t Holy Ghost. In tribulation and in distress, in peril & famine, we shall have meat to eat which the world knows of, and be able to joy in the Lord, though the fig tree of

not blossom. Finally, to be filled with the Spirit is no less than heaven begun—heaven brought down into the soul, in title, in meetness, in cheerful prospects."—Evans.

"O keep our faith alive,
Help us to watch and pray;
Lest by our carelessness we drive
The sacred guest away."—Bathurst.

APRIL VI.

"One thing is needful."—LUKE x. 42.

"True religion should be our chief concern, in fact we can have no peace or pleasure in it, if we make it a secondary object. It cannot be our chief concern, unless it be our ceaseless concern, and our great delight; to make it most perfect, we should make it our sole, our only pleasure; our trust should be still in Christ, and we should always repose on the bosom of our God; then, though deprived of every earthly comfort, though burst every earthly tie, we shall be able to say, "Yet will I rejoice in the Lord, and joy in the God of my salvation."—Howels.

"Let grov'lling hearts the world admire,
Thy love is all that I require;
Gladly I may the rest resign,
If the 'One needful thing' be mine."—Cowper.

APRIL VII.

"So He bringeth them unto their desired haven."— PSALM CVII. 30.

"Though it be a stormy day, yet we must wait upon God all the day. Though we are not only becalmed, and do not get

forward, but though the wind be contrary and drive us back, nay, though it be boisterous, and we be tossed with tempests, and ready to sink, yet we must hope the best; yet we must wait, and weather the storm by patience. Christ is in the ship; why, then, should we be fearful? Doubt not but it will come safe to land; though Christ may seem for the present to be asleep, the prayers of His people will awake Him, and He will rebuke the winds and the waves; though the bush burn, yet if God be in it, it shall not be consumed. This is not all,—Christ is not only in the ship, but at the helm; whatever threatens is ordered by the Lord Jesus, and shall be made to work for our good."—M. Henry.

"Away despair, my gracious God doth hear,
When winds and waves assault my keel,
He doth preserve it, He doth steer,
Een when the boat seems most to reel.
Storms are the triumph of His art;
Well may He close His eyes, but not His heart."
—George Herbert.

APRIL VIII.

"He was wounded for our transgressions."—Isa. liii. 5.

"How was He wounded, who heals every disease. How was He crowned with thorns, who crowns His martyrs with unfading garlands. How was He stripped naked, who clothes the fields with flowers, and all the world with robes, and the whole globe with the canopy of heaven, and the dead with immortality. How was He fed with gall and vinegar, who reaches out to His people the fruits of Paradise, the cup of Salvation. And when at the crucifixion, the heavens were confounded, and the earth trembled, and the sun withdrew his

shining, that he might not behold it, and left the world in darkness; still the blessed Jesus said nothing; but endured without murmuring all that earth and hell could lay upon Him, till He had put the last stroke to the finished picture of perfect patience, and prayed for His murderers, whom He has been ever since, and is now, ready to receive, not only to pardon, but to a participation of the glories of heaven."—Bishop Horne.

"Hail, Thou agonizing Saviour,
Bearer of our sin and shame!
By Thy merits we find favour;
Life is given through Thy name."

APRIL IX.

" See that ye fall not out by the way."—GEN. xlv. 24.

"JOSEPH having shown himself fully reconciled to his brethren dismisses them with this needful caution. Is there not a lesson here for us? What says our Lord Jesus to us? Love one another: live in peace: whatever occurs, let us not 'fall out by the way.' Are we not all brethren? Have we not all one Father? Are we not all subjects of free and sovereign grace? Are we not all sinners by nature and practice? Have we not all one object of faith? Are we not all travelling the same road? Oh, then, why should we fall out by the way? Suppose we slightly differ, yet if we acknowledge the same head, why cannot we love as brethren? The best and most enlightened of all 'see but in part, through a glass darkly; and what a reason is here for mutual forbearance! Let not the strong despise the weak, nor the weak judge the strong. Suppose our way should part a little as to externals; yet all setting out from the same spiritual Egypt, all under the same Leader, why may we not hope to meet at last in the true Canaan?"—Bugatzky.

"While we journey homeward, let us
Help each other in the road;
Foes on every side beset us,
Snares through all the way are strew'd:
It behoves us each to bear a brother's load."—Kelly.

APRIL X.

"I said, I will take heed to my ways, that I sin not."—
PRALM XXXIX. 1.

"Sometimes a man is called to endure temptation in a succession of little things that are more difficult to be borne than great things. It is the rarest of all grace which is carried into daily, hourly exercise in the common-place business and intercourse of life; we are so disposed to put off the exercise of grace to great occasions, and to let nature, and not grace, have its perfect work on all common ones. But it is a most wise remark in one of the Apocryphal books, 'He that despiseth little things, by little and little shall he fall.' Our piety will be destroyed by small temptations, if we do not call it into exercise on small occasions. Let this be remembered in the common walks of life. Let it be remembered in the daily occupations of the household, and in all our intercourse one with another."—Cheever.

"Since Thy love had no beginning,
And shall never, never cease;
Keep, oh! keep me, Lord, from sinning,
Guide me in the way of peace;
Make me walk in all the paths of holiness."

APRIL XI.

"Surely goodness and mercy shall follow me all the days of my life."—PSALM XXIII. 6.

"Bur the desponding Christian may say, 'Must I not encounter labours and troubles, losses and bereavements. sicknesses and death? How, then, can I affirm that "goodness and mercy shall follow me"?' Yes, O believer, goodness and mercy shall follow thee through all these! The Psalmist himself did not assert that he should be exempted from such sorrows. Oh, no! He keeps all these afflictions steadily in view, as 'not joyous but grievous;' but still he believes that goodness and mercy from the Lord shall assuredly follow him. Is there no kindness in the heart of the physician when he prescribes a bitter medicine for thy cure? Is there no mercy in the bosom of that father who gently chides his child to save him from greater punishment? Therefore, despise not thou the chastening of the Lord. Honour these afflictions. They are the medicines of thy heavenly Physician, and will effect thy cure. They are the chidings of thy heavenly Father, and will save thee from eternal punishment."— J. Stevenson.

"Whence this fruitless mourning? Christians, why those tears? Why give way to sadness, doubts, and anxious fears? E'en our sharpest griefs are messages of love:

Be patient, yea, be joyful, raise your hearts above."—Steinhau.

APRIL XII.

"It is finished."—John xix. 30.

"METHINKS these words should sound as the unbarring of

heaven's gates to us,—as the rending of the veil, to open a passage into the Holy of Holies,—as our grant to a seat on the throne of glory. How magnificently free is our Sovereign in His gifts to men! But can we forget how dearly He paid for them? Can we forget what depths He passed through, before He ascended up on high, led captivity captive, and received gifts for men, yea, even for the rebellious? Alas! we do, daily and hourly. When we can really for one moment believe sincerely that He actually suffered these things. these astonishing things, for each of us; yea, that we were engraven on the palms of His hands, before ever the highest part of the dust of the earth was laid; how worse than absurd is it to suppose, that any of His dispensations are anything but the fruits of love; how worse than ungrateful to think, that He who spared not His own Son, but freely gave Him up for us all, will not with Him freely give us ALL things."—H. Plumptre.

"'It is finished!' Oh what pleasure
Do the wondrous words afford!
Heavenly blessings without measure
Flow to us through Christ our Lord.
'It is finished!' Saints, the dying words record."

—J. Evans.

APRIL XIII.

"But I have all, and abound."—PHIL. iv. 18.

"Christians, does not your faith realize a subsistence in things not seen? The only realities in the apprehension of the world are, 'the things that are seen, and are temporal.' Your realities are, 'the things that are not seen, and are eternal.' Then, remember, if you are robbed of your earthly all, your treasure is beyond the reach of harm. You still are able to say, 'I have all, and abound.' You can live splendidly on your God, though all is beggary around you. The remembrance of the law of your God is an unfailing stay to your soul, and you are ready to acknowledge, 'Unless Thy law had been my delight, I should then have perished in my affliction.'"—Rev. C. Bridges.

"When all created streams are dried,
Thy fulness is the same;
May I with this be satisfied,
And glory in Thy name.

No good in creatures can be found, But may be found in Thee: I must have all things, and abound, If God be God to me."—Ryland.

APRIL XIV.

"Holiness, without which no man shall see the Lord."— HEB, xii. 14.

"What an assemblage of motives to holiness does the Gospel present! I am a Christian. What then? Why, I am a redeemed sinner, a pardoned rebel, all through grace, and by the most wonderful means which infinite wisdom could devise. I am a Christian. What then? Why, I am a temple of God, and surely I ought to be pure and holy. I am a Christian. What then? I am a child of God, and ought to be filled with filial love, reverence, joy, and gratitude. I am a Christian. What then? Why, I am a disciple of Christ, and must imitate Him, who was meek and lowly in heart, and pleased not Himself. I am a Christian. What then? Why, I am an heir of heaven, and hastening on to the abodes of the blessed, to join the full choir of the glorified ones, in

singing the song of Moses and the Lamb, and surely, I ought to learn that song on earth."—Payson.

"Come, let us join our cheerful songs
With angels round the throne;
Ten thousand thousand are their tongues,
But all their joys are one."—Watts.

APRIL XV.

" All my springs are in Thee."—PSALM lxxxvii. 7.

"It is out of Christ's fulness that we receive, when we draw the breath of natural life; for 'in Him was life.' We had brought upon ourselves the curse of death, and now it is because He lives, that we live also. It is from His fulness that we draw, when we enjoy reason and intelligence; for that is 'the true light which lighteth every man that cometh into the world.' In Him is the fulness of love, for 'He died for the ungodly;' the fulness of pardon, for 'His blood cleanseth from all sin; ' the fulness of justification, for 'there is now no condemnation to them which are in Christ Jesus:' the fulness of sanctifying grace, for there is provided through Him, as Head over all things to the Church, whatsoever can strengthen believers against temptations, renew in them the Divine image, support them under trial, animate them in death, and consign them to the glories of immortality. Alas! that we should ever think of seeking to any other source."—Rev. H. Melville.

"Thou of life the fountain art,
Freely let me take of Thee;
Spring Thou up within my heart,
Rise to all eternity."—Wesley.

APRIL XVI.

- "Serve the Lord thy God with all thy heart and with all thy soul."—Deut. x. 12.
- "Beware of anything that would interfere with a surrender of heart and soul to His service,—worldly entanglements, indulged sin, an uneven walk, a divided heart, nestling in creature comforts, shrinking from the cross. How many hazard, if they do not make shipwreck of their eternal hopes, by becoming idlers in the vineyard; lingerers, like Lot; world-lovers, like Demas; 'do-nothing' Christians, like the inhabitants of Meroz! The command is, 'Go, work!' Words tell what you should be; deeds tell what you are. Let those around you see there is a reality in walking with God, and working for God!"

"Lord, draw my heart from earth away,
And make it only know Thy call;
Speak to my inmost soul, and say,
I am thy own, thy God, thine all:
Oh, dwell in me, fill all my soul,
And all my powers by grace control."—Wesley.

APRIL XVII.

"It is appointed unto men once to die."—HEB. ix. 27.

"THERE is no escaping it; but then, thank God, it is but once. Over every child in Christ's redeemed and pardoned family, 'the second death hath no power.' Once pass the narrow valley, and it shall open into a wide expanse of neverending glory. Fear not, then, the approach of man's last enemy; but, oh! see that you may be ready for him. See

that you have not to conflict with him alone. 'None but Christ, none but Christ,' can help you then; without Him, the best spent life will only make a shield that will drop into powder before the assault. You must be clothed in celestial armour to meet, uninjured, the unearthly attack. You must be 'one with Christ, and Christ with you,' to pass, unarmed, through the dark valley, to stem 'the swellings of Jordan,' to enter within the gates into the city. But if you are thus 'one with Christ,' you shall be made more than conqueror over Satan, sin, and death, and over every enemy between time and eternity."—Rev. H. Blunt.

"Thanks be to God for Jesus Christ;
Thanks for His boundless love;
Through which, o'er sin, and death, and hell,
We more than conquerors prove."

APRIL XVIII.

"We must all appear before the judgment-scat of Christ."— 2 Con. v. 10.

"We must all meet together in the congregation of the dead, if we have never met in the congregation of the living. Each atom of our dust 'rests in hope again to rise; for the trumpet shall sound, and the dead shall rise.' And when we stand amid that multitude—a multitude countless as the waves of the sea, or the leaves of the forest, or the sands upon the sea-shore;—and when we take a retrospective view of all we have passed through, how poor and paltry will all things look that we have spent our health and strength for! Seen from the judgment-seat of Christ, crowns will grow pale, and we shall feel that the gold we worshipped was only fit to be turned into a pavement on which our feet should trample, in our passage to another, and a better, and a more

glorious repose. If we would hope to stand in the congregation of the dead in Christ, we must now belong to the congregation of the living in Christ. If we would hope to die in Christ, to be accepted by Christ, to be justified through Christ, we must now be 'without fault before the throne,' followers of the Lamb of God."—Anon.

"Oh! on that day, that wrathful day, When man to judgment wakes from clay, Then Thou, O Christ, wilt be my stay, Though heaven and earth shall pass away."

APRIL XIX.

"In your patience possess ye your souls."—LUKE xxi. 19.

"CHILD of God, art thou now undergoing some bitter trial? the way of thy God, it may be, all mystery; no footprints of love traceable in thy path; no light in the clouds above; no ray in the dark future. Be patient. 'They that wait on the Lord shall renew their strength!' Or, hast thou been tossed on a bed of sickness? Be patient. The 'tribulation' which worketh 'patience' is needful discipline! Art thou suffering some unmerited wrong or unkindness? Be patient. Beware of hastiness of speech or temper; remember how much evil may be done by a few inconsiderate words, spoken unadvisedly with the lips. 'In patience,' then, 'possess ye your souls!' Let it not be a grace for peculiar seasons, called forth on peculiar exigencies, but an habitual frame, manifested in the calm serenity of a daily walk; placidity amid the little fretting annoyances of every-day life; a fixed purpose of the heart to wait upon God, and cast its every burden upon Him."

"God of pity! God of love! Send me comfort from above; Let not anxious thoughts perplex, Harrowing fears my spirit vex: Let me trust Thee, and be still, Waiting patiently Thy will."

APRIL XX.

"Keep thy tongue from evil, and thy lips from speaking guile."

—PSALM XXXIV. 13.

"THAT is a remarkable Scripture, 'If any man offend not in word, the same is a perfect man, and able also to bridle the whole body.' I am sure of two things respecting myself and my own experience, that I have such a load of guilt on this account alone, that if there were not the blood of Christ for my propitiation. I must perish for ever; and that in proportion as my 'unruly member,' my tongue, is tamed, I enjoy the heart-reviving presence and peace of God. And no wonder that it is so; since by evil speaking, even though it be true, when no good purpose is immediately to be answered. the following hateful tempers are discovered to rule in the heart; first, want of regard to the high and loving authority of God, who has positively forbidden it. Secondly, want of brotherly love and charity, which would be grieved for the offences we know any one to be in the commission of. Thirdly, want of humility in our hearts, which should teach us that we are vile, too vile ourselves to complain of others, or dwell on their faults."- Venn.

> "The tongue, that most unruly power, Requires a strong restraint; We must be watchful every hour, And pray, but never faint."

APRIL XXI.

- "We must through much tribulation enter into the kingdom of God."—Acrs xiv. 22.
- "When God justifies by faith, He leads into tribulations also. The way to Zion is through the valley of Baca. You must pass through the wilderness, if you are to come to the land of promise. Some believers are much surprised when they are called upon to suffer. They thought they would do some great thing for God; but all that He permits them to do is to suffer. Go round to every one in glory, each has a different story, yet each has a tale of suffering. The clouds were dark, but they passed away; the waters were deep, but they have reached the other side. Are any of you murmuring at your lot? Do not sin against God. This is the way He leads all His redeemed ones. You must have a palm as well as a white robe. No pain, no palm; no cross, no crown. Learn, therefore, to glory in tribulations."—M'Cheyne.
- "Kindly, though stern, affliction still is leading;
 Even to the home of endless joy and peace.
 We shall bless Thee, when safely landed there,
 And know above how good Thy teachings were.
 Then feel Thy keenest strokes to us in love were given;
 The hearts most crushed on earth shall most rejoice in heaven,"

APRIL XXII.

- "How shall we, that are dead to sin, live any longer therein?"

 —Rom. vi. 2.
- "WE find within our own hearts abominable corruptions, which are ever marring and destroying our peace. There is a

'body of sin' within us. We inhabit as it were a house To a certain extent we may keep down the flames, t there is still smouldering within a body of fire; which, with great watchfulness, will burst forth afresh and reduce ever thing to ruin. The senses are all so many inlets of sin. I soul, by its corrupt inclinations, is still in the same state 'the tongue,' which is as it were an index of the soul, a which is described in God's Word as being 'set on fire hell.' And what is worse,—the mansion is fired by its o tenant,—oftentimes, it may be, unwittingly. What we wou not do, that we do. What we would do, that we not. We may delight in the law of God after the inwa man, but, notwithstanding all our past experiences, we fi ourselves again and again doing those things which we kn to be sinful. No wonder is it, therefore, that we should lo to be delivered from 'the body of this death.'"-Rev. Clayton.

"All over defiled and undone,
At the feet of my Saviour I fall,
And trust in His merits alone,
My surety, my life, and my all."—Irons.

APRIL XXIII.

"Whose I am, and whom I serve."—Acrs xxvii. 23.

"" WHOSE I am, and whom I serve,"—let this be the supscription written on your thoughts and deeds, your emploments and enjoyments, your sleeping and awaking. Be a as the fixed stars, cold and distant; but be ever bathing the sunshine of conscious nearness to Him who is the sun a centre of all happiness and joy. Each has some appoint work to perform, some little niche in the spiritual temple occupy. Yours may be no splendid services, no flaming or brilliant actions to blaze and dazzle in the eye of man. It may be the quiet unobtrusive inner work, the secret prayer, the mortified sin, the forgiven injury, the trifling act of self-sacrifice for God's glory and the good of others, of which no eye but the Eye which seeth in secret is cognisant. God can be glorified in *little* things as well as in *great* things, and by nothing more than the daily walk, the daily life."

"If on our daily course our mind Were set to hallow all we find,
The trivial round, the common task,
Would furnish all we ought to ask:
Room to deny ourselves; a road
To bring us, daily, nearer God."—Keble.

APRIL XXIV.

"Lord Jesus, receive my spirit."—Acts vii. 59.

"The soul that breathes after Christ, and is weary of sinning, and hath long been pressing towards the mark, may receive encouragement for his last petitions, from the bent and success of all the foregoing prayers of his life. As you came praying into the world of grace, so go praying out of it into the world of glory. It is not a work that you were never used to, though you have had lamented backwardness, and coldness, and omissions: it is not going to a God that you were never with before. Oh! live in prayer, and die in prayer. Pray on, and wait but a little longer, and all your danger will be past, and you be safe for ever! Keep up your hands a little longer, till you shall end your conflict with the last enemy, and shall pass from prayer to everlasting praise."—

Baxter.

"Prayer is the Christian's vital breath,
The Christian's native air,
His watchword at the gates of death;
He enters heaven with prayer."—Montgomery.

APRIL XXV.

"He hath done all things well."—MARK vii. 37.

"LET us survey our afflictions. Dare we approach them with this inscription—'He hath done all things well'? Unexpected, painful, severe they may have been; but, look! like Aaron's rod they have budded, and they have also brought forth fruit. The waters rose high, but they lifted the vessel nearer up to heaven. The crosses were heavy; but they humbled your proud spirit, and made the throne of grace more precious to you. The clouds were very dark; but they only distilled certain blessings to your souls, and made you more fruitful to God. And what can you say to these things? Look upon the past history of your days and see the various checks that have been given to your pursuits, and to your pride; see the overturning of your various counsels, and the designs of your minds; and see if you cannot, on the survey of the whole, declare,—'He hath done all things well.'"-Rev. J. Sherman.

> "Whene'er my Saviour and my God Has on me laid His gentle rod, I know in all that has befell, The Lord 'has still done all things well."

APRIL XXVI.

"Even so, Father: for so it seemed good in Thy sight."

—Matt. xi. 26.

"YES, Lord, all is right, because it is Thy blessed will. My will is resolved into Thine. This trial is dark; I cannot see the 'why and the wherefore' of it—but 'not my will, but Thine!' The gourd is withered; I cannot see the reason of so speedy a dissolution of the loved earthly shelter; sense and sight ask in vain why these leaves of earthly refreshment have been doomed so soon to droop in sadness and sorrow. But, it is enough—'The Lord prepared the worm;' 'not my will, but Thy will!' Oh, how does the stricken soul honour God by thus being dumb in the midst of dark and perplexing dealings, recognising in these part of the needed discipline and training for a sorrowless, sinless, deathless world; regarding every trial as a link in the chain which draws it to heaven, where the whitest robes will be found to be those here baptized with suffering, and bathed in tears!"

"Let not my will, but Thine be done,
For all that will is love;
Thy purposes, though here unknown,
Shall be reveal'd above."—Green.

APRIL XXVII.

"But he that glorieth, let him glory in the Lord."

—2 Cor. x. 17.

"LET others glory in what they please; I will glory in nothing else than Jesus Christ and Him crucified. Should I presume to rely on my own virtue, I must soon despair,

though I heartily wish to obey God and follow the example of my Saviour; though I will steadfastly endeavour by the grace of God, to subdue my inclination to sin; yet in all this there is, and ever will be, imperfection,—so that I dare not stand upon so rotten a ground. But to win Christ, and to be found in Him in life, in death, in the day of judgment, was St. Paul's wish, has been the wish of all genuine Christians, and shall be mine as long as I breathe."—Schwartz.

"Of merit now I cannot speak,
For merit I have none;
I'm justified for Jesu's sake,
I'm saved by grace alone.

"Now shall my soul with rapture trace What God hath done for me, Then celebrate redeeming grace Throughout eternity."—Kelly.

APRIL XXVIII.

"They are not of the world, even as I am not of the world."

—JOHN XVII. 16.

"The great problem you have to solve, Jesus has solved for you—to be 'in the world, and yet not of it.' To abandon it, would be a dereliction of duty. It would be servants deserting their work; soldiers flying from the battle-field. Live in it, that while you live, the world may feel the better for you. Die, that when you die, the world—the Church, may feel your loss, and cherish your example! On its cares and duties, its trusts and responsibilities, its employments and enjoyments, inscribe the motto, 'The world passeth away!' Live above its corroding cares and anxieties, remembering

the description Jesus gives of His own true people, 'They are not of the world, even as I am not of the world.'"

"Lord, draw my best affections hence,
Above this world of sin and sense;
Cause them to soar beyond the skies,
And rest not till to Thee they rise."—Cotterill.

APRIL XXIX.

"And they shall not sorrow any more at all."—JER. XXXI. 12.

"IT appears to me, that the measures of mourning are represented to lessen in proportion as men are nearer to God. The people of God under the Old Testament were forbid those signs of sorrow that were common among the Gentiles. It was their glory to have God so nigh to them. The priests among them were not allowed those expressions of sorrow which were indulged to the people. The priests were nearer to God, and ministering before Him. The Nazarite, who, by a special separation, was most nearly devoted to God, had the least to do with mourning, 'because the consecration of his God was upon his head.' The Christian Church, who are brought nigh by the blood of Christ, a peculiar, holy people, and a royal priesthood, are laid under this prohibition, that 'they sorrow not as do others.' And to mount the last and highest step of this gradation, heaven, where we are nearest of all to God, there shall be no more sorrow, everlasting joy shall be upon their heads; thanksgiving and the voice of praise."- Grosvenor.

"No grief can change their day to night;
The darkness of that land is light.
Sorrow and sighing God has sent
Far thence, to endless banishment."—Bowles.

APRIL XXX.

"Surely I come quickly."—Rev. xxii. 20.

""EVEN so! come, Lord Jesus!" Why tarry the wheels of Thy chariot?" Six thousand years this world has rolled on, getting hoary with age, and wrinkled with sins and sorrows. A waiting Church sees the long drawn shadows of twilight announcing, 'The Lord is at hand.' Prepare, my soul, to meet Him. Let it be a joyous thought to thee. The world is now in preparation! It is rocking on its worn-out axle. There are voices on every side proclaiming, 'He cometh! He cometh! to judge the earth.' Art thou among the number of those who 'love His appearing'? Remember the attitude of His expectant saints. 'Blessed are those servants whom their Lord, when He cometh, shall find watching!'"

"Our Saviour Christ will quickly come, As lightning shines on high; In clouds, with power and glory great, Be seen by every eye.

"Oh! may we wait, and watch, and pray, Look up, and, free from fear, Our life be all devotedness, Till He, our Lord, appear."—Bickersteth.

MAY I.

"Leaving us an example, that ye should follow His steps."

—1 Peter ii. 21.

"Scenes of deep distress await us all. It is in vain to expect to pass through the world without falling into them.

We have in our Lord's example a model for our behaviour in the most severe and most trying of these occasions; afflicted, yet resigned; grieved, yet submissive: not insensible of our sufferings, but increasing the ardour and fervency of our prayers in proportion to the pain and acuteness of our feelings. But whatever may be the fortune of our lives, one great extremity at least—the hour of approaching death—is certainly to be passed through. What ought then to occupy us? What can then support us? Prayer. Prayer, with our blessed Lord Himself, was a refuge from the storm; almost every word He uttered, during that tremendous scene, was prayer—prayer the most earnest, the most urgent; repeated, continued, proceeding from the recesses of His soul; private, solitary: prayer for deliverance; prayer for strength; above everything, prayer for resignation."—Paley.

"Cold mountains, and the midnight air, Witness'd the fervour of Thy prayer: The desert Thy temptations knew, Thy conflict, and Thy vict'ry too. Be Thou my pattern; make me bear More of Thy gracious image here."

MAY II.

"And it came to pass, when the Lord would take up Elijah into heaven by a whirlwind, that Elijah went with Elisha from Gilgal."—2 Kings ii. 1.

"THE Christian should be meeting God daily in retirement, and daily attending to the duties of religion. You see here, that though Elijah knew he was to be taken up into heaven that day, he did not set it apart for any particular acts of devotion. Some would have said, that when such a change

as from earth to heaven was to take place, the whole day, at least, should have been set apart for prayer; that when God did come, He should have found the prophet on his knees. But the best way of being prepared to meet God, is by a continual practice of religion, and an uninterrupted adherence to His commands; and then we shall be always ready. Our hearts and lives, in every situation, and in every occupation, should be devoted to God."—Cecil.

"Thus let our first, our chief pursuit,
Be holiness in all its fruit:
Oh! seek it in the Saviour's grace,
And thus prepare to see His face."—Hurn.

MAY III.

"Men ought always to pray, and not to faint."—LUKE xviii. 1.

"Prayer and other spiritual exercises are often a weariness to me, a task, and a force upon nature. I am often but too well pleased with pretences for omitting them; and when they are over I feel myself at ease, as it were after the removal of a heavy weight. Yet Thou, O my Saviour, dost warrant and command my importunity and earnestness in asking under all discouragements; I will, therefore, still present myself before the throne of grace, notwithstanding the want of sensible consolations. Fear not, my soul; the operations of the Spirit are in secret, and the daily growth of the spiritual man is as imperceptible as that of corn."—Adam.

"When my prayers are a burden and task, No wonder I little receive; O Lord, make me willing to ask, Since Thou art so ready to give."—Newton.

MAY IV.

"I will be with him in trouble."—PSALM XCI. 15.

"BELIEVER, when you are come to the other side of the water, and have set down your foot on the shore of glorious eternity, and look back again to the waters, and to your wearisome journey, and shall see in the clear glass of endless glory nearer to the bottom of God's wisdom, you shall then be forced to say, 'If God had done otherwise with me than He hath done, I had never come to the enjoying of this crown of glory.' It is your part now to believe, and suffer, and wait on: for I protest, in the presence of that all-discerning Eve who knoweth what I write and what I think, that I would not want the sweet experience of the consolations of God, for all the bitterness of affliction; nay, whether God come to His children with a rod or a crown, if He come Himself with it, it is well. Welcome, welcome Jesus, what way soever Thou comest, if we can get a sight of Thee. And sure I am, it is better to be sick, providing Christ be with us, and say, 'I am thy Salvation,' than to enjoy health, and never to be visited of God."—Rutherford.

> "In Thy presence, Lord, I'm happy; In Thy presence I'm secure; In Thy presence all afflictions I can cheerfully endure."

MAY V.

"But thou, when thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret; and thy Father which seeth in secret shall reward thee openly."—MATT. vi. 6.

"In proportion to the fervency and frequency and reality of your prayers, to the faith, and the lowliness, and the submission, and the perseverance with which they are uttered, He shall grant you the blessings you seek; so that men may see in you, that prayer is answered, and your spirits are blessed. Thus pour out your hearts before Him, and He shall grant you such a manifest supply of His grace, that it shall be seen, in your daily progress in surmounting every sin, in conquering every evil temper, in the discharge of every duty, in the sweet and serene composure with which you meet life's ills, in the peace with which you look forward to death, and the self-possession with which you contemplate conflict around you, that God has given you an 'open reward.'"—Rev. Baptist Noel.

"We wait in secret on our God,
Our God in secret sees;
Let earth be all in arms abroad,
We dwell in heavenly peace."—Watts.

MAY VI.

"I have chosen thee in the furnace of affliction."-Isa. xlviii. 10.

"Perhaps the dross of worldliness has begun to encrust and sully the pure gold of the Christian character, so that its lustre is all dimmed, and it scarcely at all, or at best but faintly, reflects the Redeemer's image. How shall the fine gold be purified? It must be cast into the furnace of affliction, and the fire must be made hot enough to purge away its dross. But when the sullving dross of worldliness has been purged away, and the Redeemer's image is seen reflected with beautiful distinctness in the purified soul. then—let the afflictions that have been employed to accomplish such results be what they may,—yea, though the furnace has been heated a thousand times hotter for the purifying process than it ever before was for mortal man. what child of God, feeling within himself such results of his afflictions, could forbear to cry out, 'It is good for me that I have been afflicted,' and must not feel how immeasurably he would be a loser, were he to exchange the blessedness that has sprung from his affliction, for all the happiness which the happiest of the world's votaries have ever known?"—Rev. Hugh White.

"In the furnace God may prove thee,
Thence to bring thee out more bright,
But can never cease to love thee:
Thou art precious in His sight."

MAY VII.

"Lord, I believe; help Thou mine unbelief."—MARK ix. 24. "'THY brother shall rise again.' 'I know that he shall rise again at the last day;' plainly inferring, 'but what comfort can this minister to me now?' How easy is it comparatively for our faith to give full credence to those high promises of God, which require centuries to bring them to perfection; how difficult to receive unhesitatingly, and to rest upon implicitly, the promise of to-day. Yet this, which seems the

simplest, is in truth the hardest achievement of faith: to live contentedly amidst our daily wants, and daily trials, and daily temptations, upon the present enjoyment of God's promises, in the full assurance, as each season of difficulty comes, that there will accompany it grace, and love, and patience, equal to our need, and God's requirements."—Rev. H. Blunt.

"Oh may we with a steady faith"
Believe whate'er Jehovah saith,
Then shall we glorify Him more,
And His unbounded love adore.
This faith would cheer our gloomiest way,
And turn our darkness into day;
While still our constant aim would be,
O God! to live or die to Thee."

MAY VIII.

"He leadeth me beside the still waters."—PSALM XXIII. 2.

"By these 'still waters' understand the calm and sanctifying influences of the Holy Ghost, who is compared to water. The sweet influences give strength and power and effect to the Word, 'as the still waters' among the pastures give greenness to the grass of the flock. So that our pastures are never burnt or parched; the sheep may at times be diseased more or less, and unable to partake of the pasture, but the pasture itself is always green. 'The still waters' are always there. By these shall we be enabled to partake of the pastures. And mark, the Lord does not leave the feeding of the sheep to the instrumentality of man, though He uses that instrumentality in feeding them; but in the deepest recesses of their souls, He is their feeder; 'He leadeth me beside the still waters.' He supplies the Word. He communicates the faith. He

giveth the influences of the Holy Ghost."—Rev. Hugh M'Neile.

"My Shepherd will supply my need, Jehovah is His name; In pastures fresh He makes me feed, Beside the living stream."—Watts.

MAY IX.

"We know not what we should pray for as we ought: but the Spirit itself maketh intercession for us with groanings which cannot be uttered."—Rom. viii. 26.

"WE know not what to pray for, and we know not how to pray as we ought. Such is our ignorance of ourselves, and of the things which are really for our good, that we need the illumination of the Holy Spirit to show us what we should implore of God. The Divine promises and commands ought to be the guide of our supplications; but our own will is too often suffered to take their place. Our eternal good should be our chief concern, even in prayers for temporal mercies: but how rarely and faintly is this object pursued! Everything around us, as well as the express declaration of the Holy Scripture, instructs us that all below is vanity and vexation of spirit; and yet we eagerly crave earthly prosperity. The remote tendency of events is utterly unknown to us; and vet we implore particular results of some favourite object of pursuit, as though no doubt hung over them."-Rev. Daniel Wilson.

"Oh, Thou by whom we come to God,
The Life, the Truth, the Way!
The path of prayer Thyself hast trod;
Lord, teach us how to pray."—Montgomery.

MAY X.

"Ye are come unto...the general assembly and church of the first-born."—Heb. xii. 23.

"The general assembly now met on the holy Mount Sion, is an assembly of sons of the Highest; and the Lord God dwells among them. Oh, ineffable glory! to dwell for ever in heaven, in most intimate communion with the King eternal, immortal, and invisible! What rapturous notes are these I hear? The song of Moses and the Lamb. My soul dissolves in praise, my spirit pours out in sweet hosannahs—all heaven is melody. Oh, the anthems of glory! Oh, the high strokes of the harpers and the throne! The song of the redeemed is the song of songs! 'We will sing to Thee while we live, while we have our being we will bless Thee.' And we may yet join in the song of that glorious assembly."—Meikle.

"Look up to yonder world, See myriads round the throne! Each bears a golden harp, Each wears a glorious crown.

"And shall we not aspire, Like them our course to run? The crown, if we would wear, The cross must first be borne."

MAY XI.

"Though He slay me, yet will I trust in Him." —Job xiii. 15.

"'My mountain stands strong,' says David; but let God hide His face, and immediately David is troubled. A Christian is flesh as well as spirit. We hear not only of Job's patience, but of his impatience too. Observe, we usually read of the failure of the saints in that grace for which they were most eminent. The reason is this, to show that no man is to be trusted in, to trust himself, or his own heart. A settled, even frame of hope and trust few Christians maintain here. When we come to be with God, we shall walk by sight; now we walk by faith, and this faith is often weak, therefore the Christian's trust often fails. But though moved he is, he shall never be removed; though he fall, he shall never fail. This is the foundation of every Christian's hope. Oh that it were more the rejoicing of his hope! May God the Spirit enable us so to hope!"—Hill.

"Man's wisdom is to seek
His strength in God alone;
And even an angel would be weak
Who trusted in his own."—Cowper.

MAY XII.

"The Lord hath chosen thee to be a peculiar people unto Himself."—Deut. xiv. 2.

"THERE is everything that is wonderful in the Church of Christ. She is wonderful in her origin. She is a King's

daughter; she is born of God. She is glorious in her apparel. She is arrayed in white garments—made white in the blood of the Lamb. She is extraordinary in her diet. The whole world cannot afford anything for her to eat; it must come from heaven; no less will satisfy her than the bread of God. She is peculiar in her language. None can understand her language, or learn her song, but the hundred and forty and four thousand which are redeemed from earth. She is singular in her choice. She chooses not the pleasures and vanities of this world; she prefers waiting for her inheritance, instead of taking her portion here below. She is wonderful in her courage; yea, though weak, has courage enough to subdue kingdoms, and will fear nothing that stands between her and her Beloved."—Rev. T. Jones.

"Tis thus His people prove their birth;
"Tis thus they glorify their Lord;
To others they resign the earth,
And hasten to their bright reward."—Kelly.

MAY XIII.

"It is good for me that I have been afflicted; that I might learn Thy statutes."—PSALM CXIX. 71.

"How fast we learn in a day of sorrow! It is as if affliction awoke our powers and lent them new quickness of perception. We advance more in the knowledge of Scripture in a single day than in years before; we learn 'songs in the night,' though such music was unknown before. A deeper experience has taken us down into the depths of Scripture, and shown us its hidden wonders. Luther used to say, 'Were it not for tribulation, I should not understand Scripture.' And every

sorrowing saint responds to this, as having felt its truth—felt it as David did when he said, 'Blessed is the man whom Thou chastenest, and teachest him out of Thy law.' What teaching, what training of the mind goes on upon a sick-bed, or under the pressure of grief! And, oh, what great and wondrous things will even some little trial whisper in the ear of a soul that is 'learning of the Father'!"—Rev. H. Bonar.

"Chamber of sickness! much to thee I owe,
Though dark thou be;
The lessons it imports me most to know,
I owe to thee!
A sacred seminary thou hast been,
I trust, to train me for a happier scene."

MAY XIV.

" Christ is all."—Col. iii. 11.

"He that looks upon Christ through his own graces, is like one that sees the sun in water, which wavereth as the water does. Look upon Christ only as shining in the firmament of His Father's love and grace, then you will see Him in His own glory, which is unspeakable. Do all thou dost as soulwork, unto Christ, as immediately dealing with Christ, as if He were looking on thee; and fetch all thy strength from Him. Daily repent and pray, as one that has the anointing of grace upon thee. Prize the least good thought thou hast of Christ; the least good word thou speakest sincerely of Him from the heart. Whatever duty makes not more spiritual, will make carnal. What doth not quicken and humble, will deaden and harden. 'Christ is all.'"—Wilcox, 1680.

"Compared with Christ, in all beside No comeliness I see; The one thing needful, gracious Lord, Is to be one with Thee.

"Whate'er consists not with Thy love,
Oh! teach me to resign:
I'm rich to all th' intents of bliss,
If Thou, O God, art mine."—Toplady.

MAY XV.

"They that feared the Lord spake often one to another."

—Mal., iii, 16.

"IT is the fault of Christians, that they do not, in company, stir up themselves to set good discourse on foot; it is a sinful modesty. In worldly things their tongue is as the pen of a ready writer; but in matters of religion, they are as if their tongue did cleave to the roof of their mouth. As the glass shows what the face is, so the words show what the heart is. Good conference enlightens the mind when it is ignorant, warms it when it is frozen, settles it when it is wavering. A good life adorns religion; a good discourse propagates it. The more holy our conversation is, the more we are like Christ. His words were perfumed with holiness; grace was poured into His lips. The Apostle bids us edify one another, and how can we do so more than by this way? Holy discourse will be a means of bringing Christ into our company. two disciples were communing of the death and sufferings of Christ; and 'while they communed together, Jesus Himself drew near, and went with them."

"Of Christ, then, let us speak and sing, Whose glory we expect to share; In heav'n we shall behold our King, And yield a nobler tribute there."

MAY XVI.

"I wait for the Lord, my soul doth wait, and in His Word do I hope."—PSALM CXXX. 5.

"IT is good that a man should both hope and quietly wait for the salvation of the Lord;' and waiting, I desire to remain in the ways my Lord hath appointed me, that He may lighten my darkness, that He may cleanse me from the guilt of my daily transgressions, that He may renew my heart from day to day, supporting me in trials, sanctifying to me all troubles, and conducting me safely through this wilderness to the land of my rest, where I would be. Waiting is the opposite to impatience; and, as the one proves a belief in Jesus as an all-sufficient, most wise, and vigilant Lord and Governor, so the other must, of course, call in question the reality of His mediatorial dominion, or the might of His power, or the administration of His government, or His faithfulness to the charge He has taken upon Himself. Quiet waiting is a great mark of a strong faith and a humbled heart. It was in this that Abraham eminently gave God glory."—Walker.

"Bless'd is the man, O God!
That stays himself on Thee:
Who waits for Thy salvation, Lord,
Shall Thy salvation see."—Toplady.

MAY XVII.

"Learn of me; for I am meek and lowly in heart."
—MATT. xi. 29.

"Pray to God by His Spirit to work in you this excellent grace of meekness and quietness of spirit. It is part of that comeliness which He puts upon the soul, and He must be sought unto for it. When we begin at any time to be froward and unquiet, we must lift a prayer to Him who stills the noise of the sea, for that grace which establishes the When we are surprised with a provocation, it will be a sovereign cure to lift up an ejaculation to God for grace and strength to resist and overcome the temptation. requests in this matter be made known to God; and the peace of God shall keep your hearts and minds. You are readv enough to complain of unquiet people about you, but you have more reason to complain of unquiet passions within you: the other are but thorns in the hedge; these are thorns in the flesh, against which, if you beseech the Lord, as Paul did, with faith, fervency, and constancy, you shall receive grace sufficient."-Matthew Henry.

"Ever patient, gentle, meek,
Holy Saviour! was Thy mind;
Vainly in myself I seek
Likeness in my Lord to find;
Yet, that mind that was in Thee,
May be, must be formed in me."

MAY XVIII.

"He which hath begun a good work in you will perform it until the day of Jesus Christ."—Phil. i. 6.

"Is the good work begun in thee? Art thou holy? Is sin crucifying? Are thy heart's idols, one by one, abolished? Is the world less to thee, and eternity more to thee? Is more of thy Saviour's image impressed on thy character, and thy Saviour's love more enthroned in thy heart? Is 'Salvation' to thee more 'the one thing needful'? Oh, take heed! there can be no middle ground, no standing still; or, if it be so, thy position must be a false one. The Saviour's Spirit is as necessary to give thee a meetness for heaven, as His blood to give thee a title to it. 'If any man have not the Spirit of Christ he is none of His.' 'Onwards!' should be thy motto. There is no standing still in the life of faith. The more of holiness attained on earth—the nearer and closer my walk is with God—the more of a sweet earnest shall I have of the bliss that awaits me in Heaven."

"Prevent and assist me, and so shall I run, And further within me the work Thou'st begun; Still go Thou before me, and guide me aright; Thy peace be my comfort, Thyself my delight; Thy will be my pleasure, Thy honour my aim; And this be my glory, the Blood of the Lamb."

MAY XIX.

- "It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send Him unto you."—JOHN XVI. 7.
- "JESUS is gone, the Comforter is come, and now there is

river, the streams whereof make glad the city of God, the suffering Church of Christ. It is the river of Divine comfort. And, oh! if, in your time of trouble, the Blessed and Eternal Spirit shall open to you more fully the fulness of Jesus—shall lead you more deeply into the depths of His loving heart, His sympathizing nature—shall reveal to you more clearly the character of God, as the God of all comfort, your Father and your Friend,—will He not indeed have comforted you?"—Rev. O. Winslow.

"Thou Comforter Divine,
Let Thy bright rays of love
Amidst our gloom and darkness shine,
And guide our souls above.

"Draw, with Thy 'still small voice,'
Us from each sinful way;
And bid the mourning saint rejoice,
Though earthly joys decay."

MAY XX.

"And He said unto them, When ye pray, say, Our Father which art in heaven," &c.—LUKE xi. 2.

"MANY things may be learnt respecting prayer from this pattern.

1. The filial confidence and reverence with which we ought

to approach God.

2. The expediency of method and order in our prayers.

3. The necessity of seeking first the kingdom of God, and His righteousness.

4. The lawfulness of then asking for temporal blessings.

5. The importance of the temper in which we pray: an unforgiving temper obtains not God's forgiveness.

- 6. The duty of praying much for others.
- 7. The excellence of simplicity of expression.
- 8. The powerful pleas with which we may urge our petitions,"—E. Bickersteth.
 - "My bless'd Redeemer, and my Lord, I read my duty in Thy Word; But in Thy life the law appears, Drawn out in living characters.
 - "Be Thou my pattern; make me bear More of Thy precious image here; Then God, the Judge, shall own my name Among the followers of the Lamb."—Watts.

MAY XXI.

"He that saith he abideth in Him ought himself also so to walk, even as He walked."—I JOHN ii. 6.

"The Scriptures warn us how we are not to walk. 'Walk not after the flesh;' 'Walk not after the course of this world;' Walk not by sight;' 'Walk not as other Gentiles walk, in the vanity of their minds.' And they also instruct us how we are to walk, so as to please God. 'Walk after the Spirit;' 'Walk by faith;' 'Walk in love;' 'Walk in the truth;' 'Walk worthy of the vocation wherewith you are called.' To such characters, Jesus says, 'They shall walk with me in white.' And even here, in this world of darkness, whilst 'they walk in His ways,' they shall 'walk in the light of His countenance;' and in the world of glory they shall 'follow the Lamb whithersoever He goeth.'—Oh, then, what blessedness is connected with a humble, loving, obedient walk with God! not a standing still, or a drawing back, but a uniform desire to be pressing forward in the ways of righteousness."

"For Thee alone I would employ
Whate'er Thy bounteous grace hath given;
And run my course with even joy,
And closely walk with Thee to heaven."—Wesley.

MAY XXII.

"Lord, all my desire is before Thee."—PSALM XXXVIII. 9.

"I FIND much of my religion stands in desires. I often examine myself lest I should rest short of the mark, and it is often the case that all I can find is a desire. I desire to prefer Jesus to all things else, but I cannot actually do so at all times, yet, still I desire: I desire to love Jesus with all my heart, soul, mind, and strength, to love Him so as I never loved anything beside; but often it is only the desire: I desire to prize and enjoy Jesus, not only to look to Him as a shelter from the storm, a covert from the wind, and a hiding-place from my foes; but often I do but desire, for what I would, I do not: I desire to honour, glorify, and praise Him, in all and everything I do; but often I find I do some things which dishonour Him, and other things without even thinking of His glory: I desire to be more and more separated and dead to the world, and increasingly alive to the things of God; but all I find is the desire; I would but cannot."—Rev. J. Smith.

"But if indeed I would,
Though I can nothing do;
Yet, the desire is something good,
For which my praise is due."—Newton.

MAY XXIII.

"Take therefore no thought for the morrow."—MATT. vi. 34.

"SEEK not to penetrate into futurity, neither encourage a habit of anticipating good or evil. Our trials do not always come from those occasions which we may have foreseen. God frequently takes us by surprise, and sometimes in those objects on which we most fondly rested our hearts, and in those moments in which we have fancied ourselves most secure. The evils we have imagined for ourselves often vanish before the eye of reason, and it is not in our power to choose where the blow shall fall. Let, then, the obedience of every day and of every hour be your daily bread. Live upon the will of your God. He provides for you celestial manna; be satisfied with it: it is not in your power to lay it up in store, or to say how much of it God will give you; all that you have to do is to use it in such proportions as you receive it. Strive to pass your life in peace, simplicity, and resignation; place your hopes of happiness in God, and not in His creatures, and you will then be secure; for on Him you may rely with full confidence."-Fenelon.

"In heavenly love abiding, No change my heart shall fear; And safe is such confiding, For nothing changes there. The storm may roar without me, My heart may low be laid, But God is round about me, And can I be dismayed?"

MAY XXIV.

"Follow Me."-MATT. ix. 9.

"CHRIST calls us to Him, as the Author of eternal salvation, and invites us to follow Him, as the Shepherd of His flock.

Nature is for inquiring, Where will He lead me? but grace is willing to follow whithersoever He goeth. He leads all His followers out of the world,—unfits them for its pleasures and practices, and though they are often entangled by it, they cannot be comfortable in it. He leads us into fellowship with Himself and His Father: and we find our sweetest comforts, and most prized communications, flow from holy fellowship. He leads us into the way of holiness; which becomes the object of our ardent desire, and earnest prayer; the attainment we constantly seek, if we be really taught of He will lead us to heaven. Our way may be through a waste, howling wilderness,—we may be tried, tempted, disappointed, and perplexed daily; but if we follow Jesus, we shall be glorified eventually. It is through much tribulation He conducts, but all who follow Him must enter the kingdom."

> "He'll lead them on fair Zion's road, Though weary, weak, and faint; For never shall they lose their God, Nor Jesus lose one saint."—Newton.

MAY XXV.

"Having a desire to depart, and to be with Christ."
—Phil. i. 23.

"THERE are many Christians, who perplex themselves much with the question, partly as to what it may be like in heaven, and partly, what sort of quarters, and what degree of happiness, may be there assigned to them. I know not whether these persons have ever had a lively conception of what it is to possess the Lord Jesus! If they have had, why do they inquire so much about heaven? If they desire only Him,

there is nothing in the soil, whether it be garden or desert. He is the kingdom of my heaven, and His presence is the pinnacle of my joy."—Krummacher.

"I love to think of heav'n, where I shall meet
My fellow-travellers, and where no more
With grief or sin my mind will be disturb'd,
But, when my heart anticipates the light
Of God Incarnate, wearing on His side,
And hands, and feet, those marks of love divine,
Which He on Calvary for me endured,
All heaven beside is swallow'd up in this,
And He who is my hope of heav'n below
Appears the glory of my heav'n above."—Swaine.

MAY XXVI.

"My meditation of Him shall be sweet."-PSALM civ. 34.

"HATH he the heart of a Christian who doth not often meditate on the death of his Saviour—who doth not derive his life from it? Who can look into the Gospel, and not fix on those lines which either immediately and directly, or through some other paths of Divine grace and wisdom, do lead him thereunto? Can any have believing thoughts concerning the death of Christ, and not have his heart affected with ardent love unto His person? Christ in the Gospel is evidently set forth crucified before us. Can any, by the eye of faith, look on this blessed dying Redeemer, and suppose love unto His person to be nothing but the work of fancy or imagination? They know the contrary who always bear about in the body the dying of the Lord Jesus. As His whole name, in all that He did, is as ointment poured forth, so this

precious perfume of His death is that wherewith their hearts are ravished in a peculiar manner."—Rev. Dr. Bowen.

"Whene'er my heart's oppress'd with grief, At Jesu's Cross I'll seek relief, And then, adoring at His feet, My meditation shall be sweet."—Legh Richmond.

MAY XXVII.

" He careth for you."—1 PETER v. 7.

"THE Lord cares for His believing people in their lives. None have such attendants as they have:—angels encamp around them. None have such food:-their bread is given them, and their water is sure, and they have meat to eat of which the world knows nothing. None have such company as they have :- the Spirit dwelleth with them. The Father and the Son come to them, and make their abode with them. Their steps are all ordered from grace to glory. Their trials and temptations are all measured out by a wise Physician. As a father pitieth his children, so does the Lord pity them that fear Him. He never afflicts them willingly. He leads them by the right way. He withholds nothing that is for their good; come what will, there is always a needs-be. When they are placed in the furnace, it is that they may be purified. When they are chastened, it is that they may become more When they are pruned, it is to make them more All things are continually working together for their good."-Rev. J. C. Ryle.

> "My times are in Thy hand, Why should I doubt or fear! My Father's hand will never cause His child a needless tear."

MAY XXVIII.

"He careth for you."—1 PETER v. 7.

"THE Lord cares for His believing people in their deaths. Their times are all in their Lord's hand. They are kept on earth till they are ripe, and ready for glory. When they have had sun and rain enough, wind and storm enough, cold and heat enough,—when the ear is perfected,—then, and not till then, the sickle is put in. They are all immortal till their work is done. There is not a disease that can loosen the pins of their tabernacle until the Lord gives the word. A thousand may fall at their right hand, but there is not a plague that can touch them till the Lord sees good. they come to their death-bed, the everlasting arms are round about them, and make all their bed in their sickness. they die, they die like Moses, according unto the word of the Lord, at the right time, and in the right way. And when they breathe their last, they fall asleep in Jesus. When the sun of other men is setting, the sun of the believer is rising. When other men are laying aside their honours, he is putting his on."—Rev. J. C. Ryle.

"My times are in Thy hand,
I'll always trust in Thee;
And, after death, at Thy right hand
I shall for ever be."

MAY XXIX.

- "Because Christ also suffered for us, leaving us an example, that ye should follow His steps."—1 Peter ii. 21.
- "I HAVE no doubt that when I see my God as He is, and

praise my Saviour as I ought, I shall be convinced that my afflictions may be numbered among my greatest mercies. They are blessings in disguise; I would praise my heavenly Pather for them. Time is short; eternity at hand. Oh, that before my eyes close in death, and my body slumbers in the dust, I may have my soul (by nature so defiled with sin) clothed with the spotless robe of my Saviour's righteousness. I pray that His image may be more and more deeply impressed on my heart; and that my every thought, word, and action may be brought into captivity to the obedience of Christ my Saviour."—E. C. Wilson.

"Since Thou hast deigned to suffer,
Let suffering still be mine!
My path can ne'er be rougher,
Ne'er half so rough as Thine.
Oh! when my heart seems sinking,
Let this my cordial be,
I of Thy cup am drinking,
To be conformed to Thee."

MAY XXX.

"The fruit of the Spirit is love, joy, peace." -GAL. v. 22.

"The Holy Spirit supporteth and comforteth us in all our afflictions and distresses of our inward and outward estate. This David knew, when, in his penitential agonies, he prayed, 'Cast me not away from Thy presence, and take not Thy Holy Spirit from me; restore unto me the joys of Thy salvation, and uphold me with Thy free Spirit.' Thus those first Christians felt, who, under persecutions, and all outward discouragements, were yet 'filled with joy,' and did 'walk in the comfort of the Holy Ghost,' whence that testimony of

St. Paul concerning the Thessalonians, 'Ye were followers of me and the Lord, receiving the word in much affliction, with joy in the Holy Ghost.' The Holy Spirit is the sole author and spring of all true delight, of all real content within us, of that 'unspeakable joy in believing,' that 'gaiety of hope,' that satisfaction in well doing. The partaking of His society, influence, and consolation, is indeed the most delicious repast and richest cordial of our soul; the nearest resemblance, the sweetest foretaste of heaven."—Dr. J. Barrow.

"Though around me waves are swelling,
And the storms of life increase;
If my heart be made Thy dwelling,
I shall still be kept in peace,"

MAY XXXI.

"Let me die the death of the righteous, and let my last end be like his."—Numb. xxiii. 10.

"Let us flee to Christ, and, by His grace, live the life of the righteous, and so our last end shall be like His. Of true peace in death there is no possibility but by being in Christ; but even the peace of a true Christian may be greatly obscured and troubled if he has been willing to live at a distance from his Saviour. But where the soul is in Christ, relying on His precious blood and righteousness, and the affections are habitually fixed upon the things which are above, where Christ sitteth on the right hand of God, then, indeed, dying is but going home; and such blessedness is worth all the daily watchfulness in life that can possibly be given for it."—Cheever.

- "Enter our hearts, Redeemer bless'd; Enter, Thou ever-honour'd guest, Not for one transient hour alone, But there to fix Thy lasting throne.
- "Enter, and make our hearts Thy home;
 And, when our life's last hour is come,
 Let us but die as in Thy sight,
 And death shall vanish in delight."—Doddridge.

JUNE I.

"Now for a season, if need be, ye are in heaviness through manifold temptations."—1 Peter i. 6.

"It is not always easy to find patience in the assurance, that for these manifold temptations there is a needs-be; and though we know each tossing draws us nearer the land of our inheritance, sometimes faith fails, when 'for many days neither sun nor stars appear, and no small tempest lies upon us;' yet how often are these things for the purpose of lightening the ship, or perhaps for the trial of our faith, or of exposure of our little faith. Nevertheless, how often in these things our gratitude is called forth to Him whose love and faithfulness have not failed, when our faith and hope have failed, that, though forced to acknowledge 'my foot slipped,' we can also add, 'Thy mercy, O Lord, held me up.' The gold of the sanctuary must be tried before accepted; and it is thrown into the fire, not because it is of no value, but because it is so precious."—Lady Powerscourt.

"In the floods of tribulation,
While the billows o'er me roll,
Jesus whispers consolation,
And supports my sinking soul:
Sweet affliction! that brings Jesus to my soul."—Pearce.

JUNE II.

"Whom shall I fear?"—Psalm xxvii. 1.

"Let us consider the confidence of the Christian. 'Whom shall I fear?' This is not the language of vain presumption, but the expression of Christian assurance. Whom have we to fear?

"God? He is reconciled. The love of God is shed abroad in the believer's heart, and the possession of love softens the feelings of fear. Shall we be afraid to approach a reconciled Father?

"The law? It is satisfied. Those who trust in the Saviour need not fear the curse of the law; its threatenings are averted, and the curse is turned into a blessing.

"Satan? He is conquered. He can go no farther than

the length of his chain.

"Afflictions? They are sanctified. Shall I fear that which comes from my Father who loves me? Shall I fear that which is sent to promote the spiritual good of my soul?

"Death? It is vanquished. To the believer it is only the shadow of death; there is no substantial evil in it. Death is only a dark passage that leads to our Father's house."

"Lord, let Thy fear within us dwell, Thy love our footsteps guide; That love will all vain love expel, That fear, all fear beside."

JUNE III.

"Why art thou cast down, O my soul? and why art thou disquieted in me? hope thou in God: for I shall yet praise Him for the help of His countenance."—PSALM xlii. 5.

"This was a heavy complaint. It is sad when the soul is cast down; when there is no more spirit in us, and we dare not look forward. Oh, it is sad when the sorrows of to-day are, in our apprehension, to give place only to the heavier trials of to-morrow; when the black clouds surround us on all sides, and there is no opening, turn to what quarter of the heavens we will! But if no opening we find, it is because grief has dimmed our eyes. The cloud is not so thick after all; it extends but a little way around us. Let us take the wings of faith, and soar above it. Is the believer cast down? Let him remember God; what He has promised to do for him, what He has already done. When he feels the deathchill of despondency, the thought of a gracious God will again warm and quicken him into life. This only can revive us. When Peter looked on the waves, he sank; when he fixed his eye on the Saviour, he walked upon the waters."— Rev. J. A. Wylie.

"O my soul, what means this sadness?
Wherefore art thou thus cast down?
Let thy grief be turn'd to gladness,
Bid thy restless fears be gone:
Look to Jesus, and rejoice in His dear name."

JUNE IV.

"Say ye to the righteous, that it shall be well with him."

—Isa. iii. 10.

"CONTRAST the condition of the child of God and the follower of the world in the hour of affliction. David could look upward and find the way of escape in the midst of his trouble; but for Saul, when 'trouble and anguish took hold of him,' no source of comfort opened to his view. It was, therefore, 'trouble' without support; 'anguish' without relief; - 'trouble and anguish,' such as will at length 'take hold of' them that forget God, when nothing will be kept but the unavailing 'cry to the mountains and hills to fall upon them and cover them.' Thanks be to God for deliverance from this fearful prospect! Thanks for the hope of unfading 'delights,' when earthly pleasures shall have passed away! The first sheaf of the heavenly harvest will blot out the painful remembrance of the weeping seed-time which preceded it. The first moments of heavenly enjoyment will compensate for all the 'troubles and anguish,' of earth; and these moments will last throughout eternity. 'Say ve to the righteous, it shall be well with him,' eternally well."—Rev. C. Bridges.

"This the hope that shall sustain me
Till life's pilgrimage be past;
Fears may vex, and troubles pain me;
I shall reach my home at last."—Bathurst.

JUNE V.

"The elect of God."—Col. iii. 12.

"How surprising the grace, how astonishing the fact, that sinners, enemies to God and children of wrath, should be elect of God! Oh, the wonders of reigning grace! shines forth in its glory, purity, and independence. works, opposes, and triumphs; works in the sinner, opposes his sins and foes, and triumphs over all. Great is the mystery, and glorious the scheme. Sinners are separated from sinners, united to a living, life-giving Head, and delivered from wrath through Him. Chosen in Christ, that we might know Him, love Him, obediently follow Him and triumph in Him. Chosen in Christ, to wear His name, bear His cross, and glorify Him. Chosen in Christ, to stand before Him. and share with Him in the glory which the Father hath given Him. Jehovah having chosen us in Christ, makes us choice ones in the furnace of affliction. We are ordained to holiness, and then to happiness. Through much tribulation we enter the kingdom. Though elected to it, we must pass through tribulation to possess it; and, while thus tried, we are to make our calling and election sure."

"Sons we are, through God's election,
Who in Jesus Christ believe:
By eternal destination,
Sov'reign grace we here receive;
Lord, Thy mercy does both grace and glory give."

JUNE VI.

"Verily, verily, I say unto you, He that believeth on me hath everlasting life."—John vi. 47.

"Who can calculate the magnitude of the blessedness of this promise? All the glories of this world fade before it. To be happy, and that for ever! What heart can imagine all that is comprehended in everlasting life? Place the resurrection before your eyes. The last trump is sounded; the heavens pass away with a great noise; the Lord Himself descends. In this tremendous day, amid the wreck of worlds, who shall stand when He appeareth? It is the Judge of all mankind, and who shall abide the day of His coming? Whom will He raise up and put in a place of safety? Believer, in the day of resurrection, what a blessing beyond description will it be to belong to Christ, and to have His promises engaged to raise you up to life and glory! Well, 'whosoever believeth in Him shall not perish, but have everlasting life.' You may safely build for eternity on His faithfulness. He has all power and might to fulfil His promises, all truth and willingness to perform them. Oh! look unto Jesus, and be ye saved."—Bickersteth.

"Oh, glorious hope! if Jesus be
Our Saviour and our friend.
For we shall then be with our Lord,
In joys that never end."—Bickersteth.

JUNE VIL

"This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners."—I Tim. i. 15.

"Sometimes in the silence of the night, when I think of death, and feel that appearing before God in judgment will be awful, this sentence comes to my mind as a messenger from the King of Heaven, and I can resign myself calmly and happily to sleep. In sickness and in sorrow, in health and at ease, in every time, this is the star of my soul, that word which speaks peace to my troubled heart. Frequently, O Lord, would my heart sink within me, did not the sweet assurance of this text revive me. This is my anchor, my support, my stay. I can prove myself a sinner, and, as Jesus came to save such, I can be happy; yes, at peace with God, for Jesus hath reconciled sinners to Him. In life let me cling to this hope, in death let it be my anchor, and, after death, it will bear me straight to Him whom having not seen Yes, I love, for He died for sinners—died, then, for I love. me."

"Just as I am, without one plea,
But that Thy blood was shed for me,
And that Thou bidd'st me come to Thee,
O Lamb of God, I come!"

JUNE VIII.

- "Be strong, and of a good courage; be not afraid, neither be thou dismayed; for the Lord thy God is with thee whither-soever thou goest."—Josh. i. 9.
- "God calls upon us to be strong in faith: and strong faith

will make men cheerful and courageous, and enable them to overcome strong difficulties. Therefore, if thy feet and heart are bound for Canaan, trust stoutly in the Lord to carry thee safely through. Feeble as thou art, yet go on, and fear nothing, for God is with thee. He that has but this one care and fear, not to displease God, need not care for, or fear, anything else; his safety is ensured in the promise of God, who will keep him harmless in all things."—Bogatzky.

"Awake, our souls, away our fears,
Let every trembling thought be gone:
Awake, and run the heavenly race,
And put a cheerful courage on.

"True, 'tis a strait and thorny road,
And mortal spirits tire and faint;
But they forget the mighty God,
That feeds the strength of every saint."—Watts.

JUNE IX.

"Consecrate yourselves to-day to the Lord."—Ex. xxxii. 29.

"Who is willing to consecrate his service this day unto the Lord? Who can venture to refuse? What excuses can you propose? You are 'too young.' He who spake as never man spake, said, 'Suffer little children to come unto me, and forbid them not, for of such is the kingdom of God.' That, then, does not avail. You are 'too poor.' The Saviour came to preach the Gospel to the poor. That, then, does not avail. You are 'too guilty.' The Son of man is come to seek and to save that which was lost. That, then, does not avail. You are prevented by 'worldly attachments.' 'He that loveth father or mother more than Me is not worthy of

Mc. That, then, there not small. Ensure your street ingomust in the featuring of courses, they are as included a feather when compared with the weight of ensures, and, in the face of all possible reasons for heatstoon was out allege, we course again with the civallence, was madiented and improves, "Who is willing to community has service him they must the Lord?"

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AVEL

"Come, and let us return unto the Lori: for He both torn, and He will beel us; He both smitten, and He will bind us up."—Hos. vi. 1.

"The consist that most delicities us is generally the first to perial, the merries we have the somest are those we love best. There is not a single cartily good that will bear man's hand, when man firmly grasps it. His touch withers and destroys everything. And, oh! what a mercy for man that it is so. It is in this way that a forgotten God recalls our wandering affectious to Himself. He lays waste the cushroned creature, that He may once again enthrone Himself. He breaks the cistern, not that we may be left parched and fainting in the wilderness of life, but go and satisfy our thirsting souls once again from the everlasting spring. He crushes the reed, but He substitutes for it a rock. He puts far away from us 'lover and friend,' with all the unutterable sweetness of their

affection, and the tenderness of their love. But what does He substitute? Himself! Himself, the intense unfathomable love of His own infinite mind, the presence of Christ, and communion with heaven."—Rev. C. Bradley.

"Faint not, Christian! though thy God Smite thee with His chast'ning rod; Smite He must, with father's care, That He may His love declare."

JUNE XI.

- "And that He died for all, that they which live should not henceforth live unto themselves, but unto Him which died for them, and rose again."—2 Cor. v. 15.
- "We are commanded so perfectly and wholly to devote ourselves to God's service, so earnestly and resolutely to undertake His commands, that we must determine to undervalue and despise all earthly and transitory things; nay, from the very bottom of our hearts, we must hate and detest all things (how gainful and delightful or necessary soever they seem) if they do in any measure hinder or oppose us in our journey to Christ."—Chillingworth.
 - "Lord, let Thy love constrain us To give our hearts to Thee; Let nothing henceforth pain us, But that which paineth Thee.
 - "Our joy, our one endeavour,
 Through suffering, conflict, shame,
 To serve Thee, gracious Saviour,
 And magnify Thy name."

JUNE XII.

"And she answered, It is well."—2 KINGS iv. 26.

"Short words, soon spoken; but to have a suitableness of heart to them, is one of the highest attainments of faith. To be sure, 'It is well;' we think so, when all things go according to our wish, when there is nothing in providence that crosses our desires, that thwarts our designs, that sinks our hopes or awakens our fears: submission is easy work then; but to have all things seemingly against us, to have God smiting in the tenderest part, unravelling all our schemes, contradicting our desires, and standing aloof from our very prayers; how do we behave then? This is the true touchstone of our sincerity and submission: 'Here is the patience and faith of the saints.' Faith, where it is in exercise, will teach a Christian to say of all God does, 'It is well.'"—Hill.

"Though we pass through tribulation,
All will be well;
Ours in such a full salvation,
All, all is well.
Happy, still in God confiding,
Fruitful, if in Christ abiding,
Holy, through the Spirit's guiding,
All must be well."

JUNE XIII.

"Lord, Thou knowest all things; Thou knowest that I love Thee."—John xxi. 17.

"Ir you would be a happy, a holy, and a useful Christian, you must be an eminently Christ-loving disciple. If you

have no love to Jesus at all, then you are none of His. But if you have a little love—ever so little—a little drop, almost frozen in the coldness of your icy heart—oh! seek more. Look to Jesus, and cry for the Spirit till you find your love increasing; till you find it drowning besetting sins; till you find it drowning guilty fears;—rising, till every nook and cranny of the soul is filled with it, and all the actions of life and relations of earth are pervaded by it—rising, till it swell up to the brim, and, like the apostle's love, rush over in a full assurance—'I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord.'"—Hamilton.

"Lord, it is my chief complaint,
That my love is cold and faint;
Yet I love Thee and adore,
Oh for grace to love Thee more."—Cowper.

JUNE XIV.

"Power belongeth unto God."-PSALM lxii. 11.

"The exceeding greatness of that power is ever exerted in behalf of all who trust in Him. Are we oppressed by Satan? The stronger than the strong man armed will come upon him, and spoil his goods. Doth sin bow down our souls as 'a heavy burden?' He that hath said, 'Come unto Me, all ye that labour and are heavy laden,' is mighty. Do temptations assail us, so that we are ready to faint? The faithful God, who has promised to 'make a way to escape,' is mighty. Are all the enemies of our soul strong and powerful? 'In

the thing wherein they deal proudly, He is above them.' Oh, then, let us heartily rejoice in the *strength* of our salvation. Let us go on boldly in the way of His laws. Let us seek safety under the shadow of His wing. Let us put our cause into the hand of that great Advocate, who 'is able to save to the uttermost.' Let us now submit ourselves to His gentle sway, and we shall find Him 'mighty to save.' But should we resist His will, refuse to obey His laws, or neglect the invitations of His love, we shall find that He is also mighty to destroy."

"Leave to His sovereign sway,
To choose and to command;
So shalt thou, wondering, own His way,
How wise, how good His hand!"

JUNE XV.

"He shall choose our inheritance for us."—PSALM xlvii. 4.

"What easy, pleasant lives the people of God might live, if it were not their own faults! There are those that fear God and work righteousness, and are accepted of the Lord, but go drooping and disconsolate from day to day, are full of cares, and fears, and complaints, and make themselves always uneasy; and it is because they do not live that life of delight in God, and dependence on God, that they might and should live. Oh, that all that appear to be conscientious, and are afraid of sin, would appear to be cheerful, and afraid of nothing else; that all who call God Father, and are careful to please Him, and keep themselves in His love, would learn to cast all their other care upon Him, and commit their way to Him as a Father. 'He shall choose our inheritance for us,'

and knows what is best for us, better than we do ourselves."

—M. Henry.

"Be it ours then, while we're here, Him to follow without fear! Where He calls us, there to go, What He bids us, that to do. When we cannot see our way, Let us trust, and still obey."

JUNE XVI.

"But the dove found no rest for the sole of her foot, and she returned unto him into the ark, for the waters were on the face of the whole earth: then he put forth his hand, and took her, and pulled her in unto him into the ark."—Gen. viii. 9.

"EARNESTLY have I desired that I might find no rest for the sole of my foot any way short of the happy, glorious ark. My God I trust will fulfil all my desire; and shall I find fault with the boisterous element, with the wind and storm with which He is accomplishing His word, on which He has caused His servant to hope? Gracious Saviour! only stretch out Thine hand when Thy unbelieving disciple is sinking, and bear me in safety to the haven where I would be."—Helen Plumptre.

"In the ark the weary dove
Found a welcome resting-place;
Thus my spirit longs to prove
Rest in Christ, the ark of grace:
Tempest-toss'd I long have been,
And the flood increases fast,
Open, Lord, and take me in,
Till the storm be overpast."—Newton.

JUNE XVII.

"He leadeth me beside the still waters."—PSALM XXIII. 2.

"WATER is familiarly known to be a scriptural emblem of the Holy Spirit. We can, therefore, be at no loss to understand the meaning of this descriptive statement. The Psalmist evidently alludes to that heavenly peace, those inward calms, those sweet refreshments of soul, which it is the privilege of the believer to enjoy through the gracious Spirit of the living God, the promised Comforter. are indeed 'still waters,' beside which the good Shepherd leads His flock. He himself 'leads' them, that they may know where to find that pure supply, which is so necessary to satisfy their spiritual desires. He leads them 'beside' the still waters, that they may never thirst for any lengthened period, but be ever near to enjoy a timely and continual refreshment. And never does He bring them into circumstances where it is impossible for them to obtain the enlivening and satisfying influences of the Holy Spirit of promise."—Rev. J. Stevenson.

"This land, through which believers go,
Is desolate and dry;
But streams of grace from God o'erflow,
Their thirst to satisfy."—Newton.

JUNE XVIII.

"From the end of the earth will I cry unto Thee, when my heart is overwhelmed: lead me to the rock that is higher than I. For Thou hast been a shelter for me, and a strong

tower from the enemy. I will abide in Thy tabernacle for ever: I will trust in the covert of Thy wings."—PSALM lxi. 2, 3, 4.

"Ir we look at these verses, observing that the future tense is sometimes used, and sometimes the past; as, 'I will cry unto Thee,'—'I will trust in the covert of Thy wings,'—'Thou hast been a shelter for me, and a strong tower from the enemy,' we shall perceive that David makes past mercies serve as pledges of future. He acknowledges that he had before been succoured, but this does not make him fear that God's favour is exhausted. On the contrary, it is his having had help which now encourages and makes him confident."—Rev. H. Melville.

"Other refuge have I none,
Hangs my helpless soul on Thee:
Leave, oh! leave me not alone,
Still support and comfort me:
All my trust on Thee is stay'd;
All my help from Thee I bring;
Cover my defenceless head
With the shadow of Thy wing."—Wesley.

JUNE XIX.

"Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal."—MATT. vi. 19.

"Do you believe there are treasures which neither thief breaks into, nor is there any inward moth to corrupt them, an inheritance which, though the world be turned upside down, is in no hazard of a touch of damage, 'a kingdom' that not only cannot fall, but 'cannot be shaken?' 'Oh, be wise, and consider your latter end,' and whatsoever you do, look after this blessed inheritance. Seek to have the right to it in Christ Jesus, and the evidences and seals of it from His Spirit; and if it be so with you, your hearts will be set upon it, and your lives will be conformed to it."—Leighton.

"Oh, could we but awake to see
The glories of the skies,
What a mean thing this earth would be,
How worthless in our eyes!

"Give us the eye of faith to see
The wonders of Thy love;
And let our souls, renew'd by Thee,
Be fixed on things above."—Bathurst.

JUNE XX.

"Jesus Christ the same yesterday, and to-day, and for ever."

— Heb. xiii. 8.

"How much needless anxiety should we spare ourselves, could we but live, amidst all our changeable days and changeable circumstances, upon our unchangeable God! Should we even lose all our earthly comforts, yet Jesus ever liveth, and He is the solid treasure of His people. And sure enough we are, that our God and Saviour will never allow anything to our hurt; for all things work together for our good. Wherefore should we crowd the uncertain evils and the may-be's of to-morrow into the circumstances of

this day's warfare; when by only waiting for the morrow, as casting all our care upon Jesus, who careth for us, His faithfulness is engaged to be our shield and buckler? Silence, then, all anxious fears. That same Jesus, who has led us on so long, will still be our guardian and guide even unto death."

"We expect a bright to-morrow,
All will be well;
Faith can sing through days of sorrow,
All, all is well.
On our Father's love relying,
Jesus every need supplying,
Or in living, or in dying,
All must be well."

JUNE XXI.

"Ye are not as yet come to the rest and to the inheritance which the Lord your God giveth you."—Deur. xii. 9.

"It is a richly instructive and deeply sanctifying thought—the futurity of the heavenly rest. When told that we are not as yet come to the rest and to the inheritance which the Lord our God giveth us, we are gently reminded that we have each one a niche in life to occupy, a sphere to fill, a mission to perform. 'Not yet in heaven—then for what am I here? It must be that I have something to do, or something to endure for Christ. Lord, what wilt Thou have me do or suffer for Thee?' Oh, there is a fathomless depth of Divine wisdom in the arrangement that keeps us so long out of heaven. The world needs us, and we need

the world. It needs us to illumine and sanctify it: we need it as the field of our conflict, and as the school of our graces. Inspired by the prospect of our rest, we shall be watchful that nothing hides it from our view, or hinders our growing in meetness for its enjoyment."—Winslow.

"Heaven is a place of rest from sin;
But all who hope to enter there,
Must here that holy course begin,
Which shall their souls for rest prepare."
—Montgomery.

JUNE XXII.

"Walk about Zion, and go round about her: tell the towers thereof. Mark ye well her bulwarks, consider her palaces; that ye may tell it to the generation following."—Psalm xlviii. 12, 13.

"What is her foundation? The Rock of ages! Who is her inhabitant? Her inhabitant is God! Not a flaw, not a blemish is to be seen; every stone is in its proper place, and all contributing to the beauty of the whole! Behold it stands an eternal monument to the glory of God, of His power, and wisdom, and grace! It is all bright and glorious, wherever you take your view of it—radiating in every part, with the beaming of Divine glory. Her light is like unto a stone most precious, even like a jasper! It is a temple of souls! Every stone is a living soul—a blood-bought spirit! Every one is a chosen warrior, who has fought his battles in his days, and has conquered! They have come out of great tribulation to be stones for this building!

Affliction gave them the polish; and the cement which unites them is love."

"See her firm and deep foundation;
Zion stands upon a rock!
God hath call'd her walls 'Salvation,'
Form'd to stand each adverse shock:
Strength and glory here unite;
Zion is the Lord's delight!"

JUNE XXIII.

"Christ also loved the Church, and gave Himself for it; that He might sanctify and cleanse it with the washing of water by the word, that He might present it to Himself a glorious Church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish."—Eph. v. 25, 26, 27.

"What a prospect then lies before the Christian! To be with Christ for ever in a world of glory and bliss; set free from temptation and doubt; from want and sorrow; and to make one in a holy company, where each one feels his heart overflowing with happiness; a glorious Church, gathered from all nations, and from all ages, released from all infirmity of body or mind, and delivered from all sin! O merciful Saviour, number me among this blessed company. Bring me into Thy presence, to love Thee, and to be like Thee for ever!"—Rev. B. W. Noel.

"We know that Thou hast bought us,
And wash'd us in Thy blood;
We know Thy grace has brought us,
As kings and priests to God.
We know that soon the morning,
Long look'd for, hasteth near,
When we, at Thy returning,
In glory shall appear."

JUNE XXIV.

"Ye shall receive a crown of glory that fadeth not away."

—1 Peter v. 4.

"Compared with this, how worthless is the flash of transient gaiety, or the false glare of worldly pride! Why are not our eyes, our desires, our hopes, more constantly directed upwards to that 'crown of glory,' reserved for the followers of Jesus? Surely one ray from that resplendent diadem might be sufficient to overpower and extinguish the glittering charms of these transitory vanities, which owe all their lustre to the darkness in which they are placed. Surely, when our spirits are overwhelmed within us, one glance of this celestial glory might be sufficient to animate and brighten them; and might enable us to exclaim with the apostle, though in the midst of sorrows, of dangers, and of death,—'In all these things we are more than conquerors through Him who loved us.'"—Dean Graves.

"No resting-place we seek on earth,
No loveliness we see;
Our eye is on the royal crown
Prepar'd for us and Thee.
But, dearest Lord, however bright
That crown of joy above,
What is it to the brighter hope
Of dwelling in Thy love?"

JUNE XXV.

"Holiness, without which no man shall see the Lord."

—Heb. xii. 14.

"How ardently does the true believer in Jesus pant after perfect holiness! Here indeed he cannot attain unto it.

Every moment bespeaks his infirmity. Too often, alas! his deep corruption, inwardly felt and deplored, makes him cry out in bitter anguish of spirit: 'O wretched man that I am, who shall deliver me?' In heaven he shall be for ever delivered from the workings of inbred sin. In heaven he shall be perfected in holiness. He loves therefore to anticipate the bliss of heaven, which consists in seeing God in all His unutterable glories; in being made like Him in the perfection of beauty; in being for ever with Him in the enjoyment of His love."

"Oh, for a heart that knows the worth
Of Jesu's dying love,
Wean'd from the vanities of earth,
To seek true joys above;—
Oh! grant me, Lord, with such a heart
To run the heavenly race;
That so, when summon'd to depart,
I may behold Thy face."—Bathurst.

JUNE XXVI.

"Her ways are ways of pleasantness, and all her paths are peace."—Prov. iii. 17.

"And what are the pleasures in the way of wisdom, compared with those at the end of the way? If a complacency in the Divine beauty and love be so pleasant while we are in the body, and are absent from the Lord, what will it be when we have put off the body, and go to be present with the Lord? If a day in God's courts, and a few minutes spent there in His praises, be so pleasant; what will an eternity within the veil be, among them that dwell in His house above, and are still praising Him? If the earnest of our

inheritance be so comfortable, what will the inheritance itself be? Now wherever there is grace, it will be aiming at, and pressing towards, its own perfection. It is a 'well of water springing up to eternal life.' This therefore we should be longing for. Our love to God in this world is love in motion; in heaven it will be love at rest: oh when shall that sabbatism come, which remains for the people of God? Here we have the pleasure of looking towards God: 'Oh when shall we come and appear before Him?'"—M. Henry.

"To Jesus, the crown of my hope, My soul is in haste to be gone: Oh, bear me, ye cherubim, up, And waft me away to His throne."—Toplady.

JUNE XXVII.

"And He saw them toiling in rowing; for the wind was contrary unto them: and about the fourth watch of the night He cometh unto them."—MARK vi. 48.

"And does He not see thee also, storm-driven Christian? Think not thy case is unknown to Him. He knows all thy difficulties, sorrows, and temptations. When He sees the fitting period has arrived, He will appear for thy deliverance. It was not till the fourth watch in the night that the disciples beheld their Saviour. Perhaps they unbelievingly thought they were quite forsaken by their Master, and abandoned to the raging storm. And still it often happens to afflicted believers, that Jesus seems to delay His promised help. Was He not assisting His disciples most effectually whilst watching them from the shore, and

interceding in their behalf? Were they not preserved from destruction, though, as yet, they had not seen their deliverer? Were not they saved in the storm, though not from it? Jesus may delay to reveal Himself, but not to succour or support His disciples."—Rev. Newman Hall.

"Thus, O Lord, on us look down,
When above us clouds may frown;
Tossing on a stormy sea,
Helpless, hopeless, but for Thee."—Barton.

JUNE XXVIII.

"He that spared not His own Son, but delivered Him up for us all, how shall He not with Him also freely give us all things?"—Rom. viii. 32.

"When a man is assured that God hath given him His Son, he will then easily be induced to believe and expect—How shall He not with Him give me all things? If he once looks upon God as a Father, he will then easily conceive what Christ says—If fathers that are evil can give good gifts to their children, how much more shall your Father give His Spirit to them that ask Him. And if He gave His Son when we did not pray unto Him, how much more shall He with Him give us all things we pray for."—Goodwin.

"Father, to Thee my soul I lift, On Thee my hope depends, Convinc'd that every perfect gift From Thee alone descends.

"From Thee, through Jesus, we receive The power on Thee to call, In Thee, our God, we move and live: Thou art our all in all."—Wesley.

JUNE XXIX.

"Looking unto Jesus."-HEB. xii. 2.

"In every enjoyment, look unto Jesus, and receive it as proceeding from His love. In every tribulation, look unto Jesus. In every infirmity and failing, look unto Jesus. In every prayer look unto Jesus, the author of thy strength, and captain of thy salvation. But, especially, when the hour of thy departure approaches, when 'thy flesh and thy heart fail,' then look unto Jesus, with a believing eye. Like expiring Stephen, behold Him standing at the right hand of God, ready to succour His people in this their last extremity. When thou art arrived on the verge of mortality, then look unto Jesus. View Him as the only way to the everlasting mansions, as the only door to the abodes of bliss."—Hervey.

"When thou feel'st by many a token
That the flesh shall soon decay,
And the golden bowl be broken,
And the silver cord give way;
Then beyond the darksome veil
Trust that He thine eyes shall bless.
As the light of life shall fail
Keep the Sun of righteousness
Ever brightening in thine eye,
And 'Looking unto Jesus,' die."

JUNE XXX.

"I can do all things through Christ which strengtheneth me.

—PHIL. iv. 13.

"How great and honourable is the privilege of a true believe

That he has neither wisdom nor strength in himself is no disadvantage, for he is connected with infinite wisdom and almighty power. Though weak as a worm, his arms are strengthened by the mighty God of Jacob, and all things become possible, yea, easy to him that occur within the compass of his proper duty and calling. The Lord whom he serves engages to proportion his strength to his day, whether it be one of service or suffering; and though he be fallible and short-sighted, liable to mistake and imposition, yet, while he retains a sense that he is so, and with the simplicity of a child asks counsel and direction of the Lord, he seldom takes a wrong step, at least not in matters of consequence; and even his inadvertencies are over-ruled for good."—Newton.

"Weak as you are, you shall not faint,
Or, fainting, shall not die;
Jesus, the strength of every saint,
Will aid you from on high.
As surely as He overcame,
And triumph'd once for you;
So surely you that love His name
Shall triumph in Him too."—Newton.

JULY I.

"Every one of them in Zion appeareth before God."—PSALM lxxxiv. 7.

"THE 'pilgrims' have now reached their rest, and the 'strangers' have entered their home. The 'good and faithful servants' have 'well done' their work, and are called into their 'Master's joy.' The runners of the 'race' have 'finished their course,' and have gained 'the prize of their

high calling.' The wrestlers in prayer have 'prevailed with God,' and have obtained a 'princely name.' The soldiers of Christ have 'fought the good fight of faith:' they have secured the victory, and they have received the 'crown of righteousness.' The 'little flock' now 'fear not,' for they see it was their 'Father's good pleasure to give them the kingdom.' The 'poor' now find 'treasure in heaven;'—an 'inheritance in light'—'fulness of joy'—and 'an eternal weight of glory.' All doubts of their acceptance are for ever fled. 'Faith has now given place to sight;' and hope to fruition. They know that they are now within the 'everlasting mansions.' He who went before has indeed 'prepared a place' therein for each of them."—Rev. J. Stevenson.

"They go from strength to strength Through this dark vale of tears, Till each arrives at length, Till each in heaven appears."—Watts.

JULY II.

- "Oh that men would praise the Lord for His goodness, and for His wonderful works to the children of men!"—Psalm cvii. 8.
- "How much do we neglect, or how coldly do we practise the duty of thanksgiving! In reading the 107th Psalm, we may observe how readily in trouble all cry to God without exhortation; but when delivered from their trouble, they need to be earnestly invited to thankfulness. Yet it is often enjoined; we are called to it by the daily providence of God; in nothing do we enjoy God more fully and properly; the discharge of it prepares for greater mercies, the neglect of it brings just

rebukes, and it is an excellent preparation for heaven, where the songs of joyful praise are ever ascending to the Father of mercies."—Rev. E. Bickersteth.

"I'll praise my Maker with my breath;
And when my voice is lost in death,
Praise shall employ my noblest powers:
My days of praise shall ne'er be past,
While life, and thought, and being last,
Or immortality endures."—Watts.

JULY III.

"It is good for me that I have been afflicted." — Psalm cxix. 71.

"The blessings of afflictions. We know what they are,—not those poor mercies that we faintly ask for in our hours of ease, but those richer vineyards, those higher mercies, for which the soul in its misery most aches, and which the heart, when its desires are drawn forth in affliction by heavenly consolations, most thirsts for and seeks,—support, submission, patience, faith; thankfulness for the past, all the past; quietness for the future; deeper convictions of the world's emptiness, of the misery of sin, of the worth of the soul, of the Saviour's preciousness; the giving way of evil desires and habits, and the rising up of holy affections; thirstings after God; thoughts ascending to heaven, and almost piercing into it; a close and realizing, and wonderfully blessed view of eternal things; the light of God's countenance; a sense of His presence."—Bradley.

"God of my life, how good, how wise,
Thy judgments to my soul have been!
They were but mercies in disguise,
The painful remedies of sin.
How different now Thy ways appear,
Most merciful, when most severe!
Blest affliction! which makes me see
My happiness is all in Thee!"— Wesley.

JULY IV.

"Where hast thou gleaned to-day?"—RUTH ii. 19.

"PROCRASTINATION is reckoned among the most venial of our faults, and sits so lightly on our minds, that we scarcely apologize for it. But who can assure us that, had not the assistance we had resolved to give to one friend under distress. or the advice to another under temptation, to-day, been delayed, and from mere sloth and indolence put off till tomorrow, it might not have preserved the fortunes of the one. or been the means of saving the soul of the other? It is not enough that we perform duties; we must perform them at the right time. We must do the duty of every day in its own season. Every day has its own imperious duties; we must not depend upon to-day for fulfilling those which we neglected yesterday, for to-day might not have been granted to us. To-morrow will be equally peremptory in its demands, and the succeeding day, if we live to see it, will be ready with its proper duties."—Mrs. H. More.

"At evening to myself I'll say,
My soul, where hast thou gleaned to-day?
Thy labours how bestowed?
What hast thou rightly said or done,
What grace attained, or knowledge won,
In following after God?"

JULY V.

"Who giveth songs in the night."—Job xxxv. 10.

"THE night is a dismal season; attended often with solitude and horror, and an aggravation of those pains and cares whereof the day is in any sort attended. The light, besides a natural cheerfulness, may afford some diversion of sorrow, and present us with such objects and occurrences as may somewhat allay the sensibleness of our grief; but the night takes part in our misery, and adds no little to our discomfort. Songs, therefore, in the night are not, cannot be, of nature's making, but are the sole gift of the heavenly Comforter. And if we, out of the strength of our moral powers, shall be setting up of songs to ourselves in the night of utmost disconsolation, woe is me, how miserably out of tune they are! How discordant even to the sense of our own souls, much more in the ears of Thee, the Almighty, in whom dwells nothing beneath an infinite perfection. But the songs that Thou, O God, puttest into the mouth of Thy servants in the night of their tribulation, are so exquisitely harmonious, as that angels rejoice to hear them, and disdain not to match them with their Hallelujahs in heaven."—Bishop Hall.

"Sun of my soul, Thou Saviour dear,
It is not night if Thou be near;
Oh may no earth-born cloud arise,
To hide Thee from Thy servant's eyes!" -Keble.

JULY VI.

"Let him that thinketh he standeth take heed lest he fall."
—1 Cor. x. 12.

"Avoid everything approaching to self-confidence, and let the constant desire of your heart and effort of your life be, to maintain a humble, lowly, self-distrusting, prayerful walk with God. Be assured it is not any resolution made, it is not any experience obtained, which can keep you from falling, if you are walking carelessly or confidently. At the same time be ye equally assured, that it is not any temptation, not all your spiritual enemies, however numerous, or however powerful, who shall prevail against you, if you are depending simply upon your God; then, indeed, you shall 'never perish, neither shall any pluck you out of His hand."—Rev. H. Blunt.

"In my heart Thy words I cherish,
Though unseen Thou still art near;
Since Thy sheep shall never perish,
What have I to do with fear?
Trusting in Thy word I stand,
None shall pluck me from Thy hand."

JULY VII.

"Not slothful in business; fervent in spirit; serving the Lor Rom. xii, 11.

"THE diligence of the true Christian is essentially diffe from that of the world. Multitudes around us are dili in business, as well as fervent in spirit; but, it is to be feared that comparatively few are serving the Lord therein. While many are little scrupulous with regard to the means of heaping up wealth, and eager in their pursuit of the riches that perish in the using, it becomes the servant of God, while he is no less diligent, to cherish a nobler aim, and to contemplate a more sublime reward. The grace of life may be evident in the commonest duties of the day. In the world, you need not be of it; and it may possibly be in your power to effect more by example than precept alone could accomplish. Living epistles, known and read of all men, adorning the doctrine of God your Saviour in all things."

"While the world, with carnal view, Delve in Mammon's sordid mine, Content a phantom to pursue, And every nobler aim resign—

"Tis the Christian's joy to know That he runs a loftier race; Pressing onward from below, To a heavenly resting-place."

JULY VIII.

"God is love, and he that dwelleth in love dwelleth in God, and God in him."—I John iv. 16.

"THE religion of Jesus Christ comprehends love to God. This is the sum and substance of all the exercises of piety. It is the axis on which our submission to God, resignation to His will, confidence in His grace, and all our hopes, joys, and fears, revolve. It is the all-inclusive germ which involves all the other graces of the Spirit. It is the mainspring of the

life of God in the soul of man, the very life of God itself,—
'God is love;' the life which angels live, as they love God;
the life which every child of God lives on earth; that which
enhances all his enjoyments, and turns this world into a
blooming paradise of bliss. It matters not where the locality,
whether here or beyond the blazing sun, and the dim twinkling stars: where there is love to God, there is heaven. On
earth we have the stream, in heaven there is the fountainhead, and whilst immortal spirits drink from it there, we
drink from the stream."—J. R. Balme.

"Thee will I love, my joy, my crown;
Thee will I love, my Lord, my God;
Thee will I love, beneath Thy frown
Or smile, Thy sceptre or Thy rod:
What though my flesh and heart decay!
Thee will I love in endless day."—Wesley.

JULY IX.

- "These things I will that thou affirm constantly, that the which have believed in God might be careful to mainta good works."—Titus iii. 8.
- "'SHINE as lights in your several spheres. Irradiate w holiness each one his own peculiar scene of action. Furr to the world a living demonstration that faith establishes law; that the doctrine of grace is a doctrine according godliness; that they who repudiate all confidence in w are the most careful to maintain them. Work, as thoug depended on your working; trust, as knowing that all pends on what Christ has wrought. Was your first p 'God be merciful to me a sinner?' Let the spirit, if n letter, of your last be the same. From the cross you

at the cross you close your race. Attain what you may, your sole confidence must still be, that, great as are your sins, the mercies of Christ are infinitely greater, and crimson as is your guilt, His blood washes it white as snow."—Rev. Hugh Stowell.

"Nothing in my hand I bring; Simply to Thy cross I cling; Naked, come to Thee for dress; Helpless, look to Thee for grace; Vile, I to the fountain fly; Wash me, Saviour, or I die."—Toplady.

JULY X.

"Walk before Me, and be thou perfect."—GEN. xvii. 1.

"'WALK before me;' there is something solemnizing, as well as cheering in the command. If but a poor fellow-worm is behind us, watching our every step, it makes us go rather warily, and would be a check upon the needless loiter, the senseless haste, or the unnecessary turning to the right hand or the left. What is it, then, to walk before Him, who can find folly even in the angels, and impurity in the very heavens; who understands our thoughts afar off, and actually winnows our path? Still, it is our Father, and it is our joy and consolation to know that He is acquainted with ALL our ways; and, thanks to His wisdom and His love, He puts no trust in me, so that I cannot disappoint Him, I cannot deceive Him, and I cannot be left of Him for one moment. Oh, the horror that would overwhelm me, if He told me He meant to trust me for one moment, or to leave me to take one step by myself! But this is not the manner of our God, therefore walk before Him with joyfulness and gladness of heart; and while He is your glorious rearward, He will also be your forerunner, trying every step, ere He suffer you to set your foot upon it."—Helen Plumptre.

"Lord, through the dubious paths of life Thy feeble servant guide; Supported by Thy powerful arm, My footsteps shall not slide."

JULY XI.

"As for me, I will call upon God; and the Lord shall save me."—PSALM lv. 16.

"IT is the very nature of prayer in faith to cast all manner of care and every burden on the Lord; guilt, corruption, trial, temptation, whatever it be, to come and lay it all upon Christ; and this with a certain confidence in Him, which both does Him the highest honour, and makes Him best pleased with us. It charges Christ with all, and leave everything with Him. It says, 'Lord, here are all the sin that I have done; here are all these temptations I have t struggle with; here are all these corruptions to subdue; he is all this work to be performed, and I am a poor helple thing; behold, I humbly lay it all upon Thee, and leave all and every part with Thee. And I know that Thou car and Thou hast told me Thou wilt, take care of the whole. is Thy gracious office to do so, and Thou delightest to do Lord, I cast all my care on Thee. There is no other bold in this than that to which the promises of God encourage give sanction. Such is the very prayer of faith."—Wali

"All who possess true faith and love,
This daily, by experience, prove,
That they who simply put their trust
In Jesus Christ, can ne'er be lost."—Moravian.

JULY XII.

"God forbid that I should glory, save in the cross of our Lord Jesus Christ."—GAL. vi. 14.

"WITH what intense interest we ought to turn to the Cross of Jesus Christ! It is the brilliant point of light, whose radiance streams forth on the deep, dark sea of life, to guide the voyager to eternity in safety, from amid the rocks and shoals of ignorance, superstition, prejudice, and vice, to the shores of eternal bliss. How constantly and steadily ought we to keep our eyes fixed upon it, that we may not be wrecked on the shoals and breakers that abound in the sea of life. It is the rock on which the sinking sinner rears the edifice of his salvation in the hope that shall never die! Securely may the sinner trust on this rock, without the possibility of being disappointed. It is a firm foundation on which to build an imperishable hope for eternity."—J. R. Balme.

"The cross of Christ, the righteous One,
Does full salvation bring;
There may you glory, there alone,
Thence will your comfort spring.

"The cross! the cross will bear you up In all the ills of life: The cross! the cross will be your hope In nature's latest strife."

JULY XIII.

"Therefore being justified by faith, we have peace with God through our Lord Jesus Christ."—Rom. v. 1.

"Nothing but faith in the one perfect and sufficient sacrifice will enable man to draw near to God. When once the awful vision of a holy God has flashed upon his soul; when once the idea of law, and of the transgression of law, have been revealed unto him, how idle then doth everything of his own appear! His works! as well might he seek to fill a bottomless pit with pebbles thrown into it one by one, or to pay off at one end a debt with pence, which was accumulating by talents at the other. And thus it remains with him, till he has learned the meaning of the word 'sacrifice.'-till he has learned to see that the ground of his peace must be, not in the doing something himself, but in the acquiescing in something that has been done for him; till, looking unto Christ and to His one sacrifice for the putting away of sin, he is enabled to look at his own sin as an alien thing. And thus, through faith in His sacrifice, the man is put in a condition to draw nigh unto God, unto the living God."—Trench.

"Just as I am,—without one plea,
But that Thy blood was shed for me,
And that Thou bidd'st me come to Thee,—
O Lamb of God, I come!"

JULY XIV.

"Come unto me, all ye that labour and are heavy laden, and I will give you rest."—MATT. xi. 28.

"Might I be permitted to advert to my own experience, I should say that I have found nothing so salutary as to turn the mind immediately to the Saviour. 'Whoseever ealleth on the name of the Lord shall be saved.' To pray immediately to Christ, to cast ourselves incessantly upon His power and grace, as revealed in the Gospel, appears to be the best antidote to every despondency. I have no doubt that we are much wanting to ourselves in not having more direct dealings with the Saviour, or not addressing Him now in the same spirit in which He was applied to for the relief of bodily diseases. He is exalted at the right hand of God for the purpose of dispensing pardon, peace, and eternal life, to all that humbly seek His aid; and—wonderful condescension!—He has declared, He will in no wise cast out whosoever cometh unto Him."—Robert Hall.

"When, along life's thorny road,
Faints the soul beneath the load,
By its cares and sins opprest,
Finds on earth no peace or rest;
Jesus, to Thy feet we flee,
Jesus, we will look to Thee."

JULY XV.

"Now they desire a better country, that is, an heavenly."
—Heb. xi. 16.

"Christian, how often have you cast a longing eye towards those happy shores, and wished to pass the sea, the boisterous, unpleasant, dangerous sea, that separates you from them! When your Lord has condescended to make you a short visit in His ordinances on earth, how have you blessed the time and the place, and pronounced it to be 'the very gate of heaven!' And is it so delightful to behold this gate, and will it not be much more so to enter into it? Is it so delightful to receive the visits of Jesus for an hour, and will it not be infinitely more so to dwell with Him for ever? 'Lord,' you may well say, 'when I dwell with Thee, I shall dwell in holiness, for Thou Thyself art holiness; I shall dwell in love, for Thou Thyself art love; I shall dwell in joy, for Thou art the fountain of joy, as Thou art in the Father, and the Father in thee.'"—Doddridge.

"Fair distant land! could mortal eyes
But half its charms explore,
How would our spirits long to rise,
And dwell on earth no more!

"No cloud those blissful regions know, Realms ever bright and fair; For sin, the source of mortal woe, Can never enter there."—Steele,

JULY XVI.

- "And I will bring the third part through the fire, and will refine them as silver is refined, and will try them as gold is tried: they shall call on My name, and I will hear them."—
 Zech. xiii. 9.
- "AFFLICTIONS are as nails, driven by the hand of grace, which crucify us to the world. The husbandman ploughs his land, and the gardener prunes his trees to make them fruitful; the jeweller polishes his diamonds to make them shine the brighter; the refiner flings his gold into the furnace that it may come out the purer, and God afflicts His people to make them better."—Mrs. Hoare.
 - "O cheer thee, cheer thee, suffering saint! Though worn with chastening, be not faint! And though thy night of pain seem long, Cling to thy Lord—in Him be strong; He marks, He numbers every tear, Not one faint sigh escapes His ear.
 - "Then cheer thee, cheer thee! though the flame Consume thy wasting, suffering frame; His gold shall suffer harm nor loss, He will but purge away the dross, And fit it, graced with many a gem, To form His glorious diadem."

JULY XVII.

"Being justified by faith, we have peace with God, through our Lord Jesus Christ."—Rom. v. 1.

"FAITH is the hand with which we lay hold of the garment of Christ's righteousness for our justification. A soul who enjoys this is undoubtedly safe. Assurance may be considered as the ring which God puts upon faith's finger. A soul who enjoys this is not only safe, but also comfortable and happy. Full assurance may be considered as the brilliant diamond which adorns the ring, and renders it incomparably more beautiful and valuable. When the diamond of full assurance is set in the gold of faith, it diffuses its rays of love, joy, peace, and holiness, with a lustre which leaves no room for doubt or darkness. And the secret of attaining to this blessed state is communion with God. While we feel the sweetness of His inward presence, we cannot doubt our interest in His tender mercies; it is when we come down from the mount, and mix with the world again, that we are in danger of losing that precious sense of His love, which is the strength of saints militant, and the joy of souls triumphant."

"Lo! in Christ complete I shine;
All His life, His death is mine:
Hence through faith I'm justified;
Guiltless, since for me He died."

JULY XVIII.

"Worthy is the Lamb that was slain."—Rev. v. 12.
"The subject of the everlasting song in heaven is the sub

of the everlasting Gospel upon earth,—'the Lamb,' 'the Lamb slain,' 'worthy is the Lamb.' This was David's feeling; the precincts, the courts, the tabernacle, the holy hill, the altar—all these things he valued highly, but for what? They were but a prelude to his soul's 'exceeding joy,' which was found in the Lord Himself. Thus he speaks: 'Oh, send out Thy light and Thy truth; let them lead me; let them bring me into Thy holy hill and to Thy tabernacle. Then will I go unto the altar of God, unto God my exceeding iov.' Mark how he wins his way through all, till his soul gets home unto God, his 'exceeding joy.' The same feeling may be traced throughout the Psalms. If we hear him say that his heart longs for the temple of the Lord, directly he adds, 'my flesh crieth out for the living God.' If he says, Blessed are they which dwell in Thy house,' the reason is added, 'they shall be always praising Thee.'"-Rev. Hugh M'Neile.

"Glory to God on high!

Let heav'n and earth reply,
Praise ye His name:

His love and grace adore,
Who all our sorrows bore;
Sing aloud, evermore,
"Worthy the Lamb!"

JULY XIX.

"Shall we receive good at the hand of God, and shall we not receive evil?"—JoB ii. 10.

"Sufferings are unpleasant to the flesh; but the voice of the Spirit of God, in His children, is that of Herekiah,

Good is the word of the Lord.' Let Him do with me as seemeth good in His eyes. My foolish heart would think these things I suffer might be abated, but my wise and heavenly Father thinks otherwise. He hath His design of honour to Himself, and good to me in these, which I would be loth to cross if I might. I might do God more service by those temporal advantages, but doth not He know best what is fit? Cannot He advance His grace more by the want of those things I desire, than I could by having them. Cannot He make me a gainer by sickness, or poverty, or loss of friends and children, by making up all in Himself, and teaching me more of His all-sufficiency?"—Leighton.

"If God is mine, then present things
And things to come are mine;
Yea Christ, His Word, and Spirit too,
And glory all divine.

"If He is mine, then from His love He every trouble sends; All things are working for my good, And bliss His rod attends."

JULY XX.

"And Enoch walked with God."-GEN. v. 24.

"'To walk with God' is to come out from a sinful generation, and cleave to the Lord, as Noah and Caleb did; and God requires this of all believers. It is setting the Lor before our eyes continually, and fearing Him always, I Joseph and Nehemiah did; thereby avoiding everything the would offend Him. It is also making an open profession

of faith in Him, and zeal for His service, as our highest honour, and best interest. And, further, it is such a walk as obtains a holy intimacy and communion with God, which is kept up by constant meditation, prayer, and praise; hearkening to the voice of His Word and Spirit, and walking humbly before Him; hereby holiness is promoted and encouraged in the soul. Thus, 'Enoch walked with God;' thus he maintained a holy confidence in Him, committing all his ways to Him, always expecting help from Him, and rejoicing in the hope of being with Him for ever."—

Bogatzky.

"For God I'd carefully employ
Whate'er His bounteous grace hath given;
And run my course with even joy,
And closely walk with Him to heaven."—Wesley.

JULY XXI.

"Hitherto hath the Lord helped us."-1 SAM. vii, 12.

"Let me take a view of the way which I have already trod. How varied it has been! I look back on the successive and intermingling periods of sunshine and of storm, with feelings almost as vivid as if I were again passing through them. I have indeed been led through some dark and trying scenes, and have shed some bitter tears. But there has been much mercy. Much? Why should I not say it has been all mercy? My God has not forgotten me. He has not been contradicting His promises, but fulfilling them; and although

it has been sometimes in mysterious ways, yet I can acknowledge Him to have been ever faithful and true."

> "While passing through the wilderness, Full of temptations and distress; What comfort does the thought afford, 'Our steps are ordered by the Lord!'

"Soon shall we reach the land of joy, Where pleasures are without alloy; And there, with gratitude record, 'Our steps were ordered by the Lord!"'

JULY XXII.

"When thou prayest, enter into thy closet."-MATT. vi. 6.

"Thou, when thou prayest, enter into thy chamber, and shut the door. And the reason is plain. He who would pray must first retire; the spirit of the world and the spirit of prayer are contrary the one to the other, and experience will teach any one that he cannot well pray in a crowd. Business or pleasure, or even common conversation, if it continue for any long time, will strangely indispose the mind for devotion; and the soul, before she can take her flight to heaven, must plume and balance her wings by holy meditation: she must rally her scattered and dissipated thoughts. and fix them on the business she is going about: she must consider the nature of God to whom she is to pray; of herself, who is to pray to Him; and of those things for which she is to pray to Him: she must know the sins she has been guilty of, to confess them; and the graces she stands in need of, to petition for them. They who do not meditate, cannot

pray; and they who do not retire, can do neither."—Bishop Horne.

"We perish if we cease from prayer;
Oh, grant us power to pray!
And, when to meet Thee we prepare,
Lord, meet us by the way."—Montgomery.

JULY XXIII.

"Kept by the power of God."—1 Peter i. 5.

"How it sweetens all our blessings, and alleviates all our sorrows, to regard both as emanations from a loving Father's hand! Even if we should be like the disciples of old, 'constrained' to go into the ship; if all should be darkness and tempest,—frowning providences,—'the wind contrary;' how blessed to feel that, in embarking on the unquiet element, 'the Lord has bidden us!' How many trials, and sorrows, and sins, would it save us, if the same were the habitual regulator of our daily life! It would lead to calm contentment with our lot, hushing every disquieting suggestion with the thought that that lot, with all that is apparently adverse in it, was ordained for us. It would teach us not to be aspiring after great things, but humbly to wait the will and purposes of a wise Provider; not to go before our Heavenly Guide, but to follow Him."

"Oh, Thou gracious, wise, and just!
Unto Thee my life I trust;
May I always own Thy hand,
Still to the surrender stand.
Thee at all times will I bless;
Having Thee I all possess."—Ryland.

JULY XXIV.

"And God said unto Moses, I am that I am." + Ex. iii. 14.

"When the Lord speaks of Himself, with regard to His creatures, and especially His people, He calls Himself 'Jehovah—I am that I am.' We should understand this of God the Father. God the Son, and God the Holv Ghost, one God. He does not say, I am their light, their life, their tower, their strength, but only I am. He sets His hand, as it were, to a blank, that His people may write under it what they please, that is for their good. As if He should say, Are they weak? I am strength! Are they sick? I am health! Are they in trouble? I am comfort! Are they poor? I am riches! Are they dying? I am life! Have they nothing? I am all things! Whatever is good, and needful to make them happy, that I am. So that, in short, God here represents Himself unto us, as one universal good; and leaves us to make the application to ourselves, according to our several wants, capacities, and desires; He saying only in the general, I am."—Beveridge.

"When all created streams are dried,
Thy fulness is the same;
May I with this be satisfied,
And glory in Thy name."—Ryland.

JULY XXV.

"Learn of me: for I am meek and lowly in heart: and ye shall find rest unto your souls."—MATT. xi. 29.

"Being brought by the Spirit to learn of Christ; being thus made meek; being thereby enabled to receive rightly the en-

grafted word; and becoming consequently personal partakers of it, as by a spiritual eating, the meek are filled with a free, full, abundant, rich, uncloying, increasing, and eternal satisfaction. It is a satisfaction of conscience, of heart, and of judgment; a satisfaction of love and enjoyment; a satisfaction in poverty and in wealth, in health and sickness, in life and death, in time and throughout eternity."—Rev. J. Stevenson.

"Take His easy yoke and wear it,
Love will make obedience sweet;
He will give you grace to bear it,
While His wisdom guides your feet
Safe to glory, where His ransom'd captives meet.
Oh, to sing the rest of glory,
Mortal tongues far short must fall;
Saints in heaven who taste its fulness,
Not e'en they can utter all:
Faith believes it, hope expects it, love desires it;
But it overwhelms them all."

JULY XXVI.

"This do in remembrance of me." -LUKE xxii. 19.

"I no not go to the Lord's table to give, but to receive; not to tell Christ how good I am, but to think how good He is. I have a great many sins and wants to tell Him of, more than would take up the whole day; and when I have told Him all that I know of myself, it is not the half of what He knows of me. I bring myself, that is sin, to Him, believing that He will be all to me, and do all for me. I go as a sinner to the Saviour. My wants are urgent; I am a dying man. Christ says, 'Come, do this in remembrance.' His invitation is qualification enough, and I long to feed on Him; to thank God for Him; to take Him into my heart. I will go to

behold Him crucified, and His blood poured out for me, in spite of all my sins and fears; and though all on earth stood up to forbid me, I will go to put myself under His wings, and fly to Him for refuge from the monster sin, ready to devour me."—Adam.

"From Thy dear hand may I receive
The tokens of Thy dying love;
And, while I feast on earth, believe
That I shall feast with Thee above."—Montgomery.

JULY XXVII.

"Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need."

—Heb. iv. 16.

"THERE is such a thing as converse with God in prayer, and it is the life and pleasure of a pious soul; without it we are no Christians; and he that practises it most is the best follower of Christ; for our Lord spent much time in converse with His heavenly Father. This is balm that ease the most raging pains of the mind, when the wounder conscience comes to the mercy-seat, and finds pardon and peace there. This is the cordial that revives and exalts or natures, when the spirit, broken with sorrows and almost fainting to death, draws near to the Almighty physician, so is healed and refreshed. The mercy-seat in heaven is surest and sweetest refuge in every hour of distress and do ness upon earth; this is our daily support and relief while are passing through a world of temptations and hardshift the way to the promised land."—Watts.

"There is a calm, a sure retreat;
The Saviour, on His mercy-seat.
He welcomes sinners there, and sheds
The Holy Spirit on their heads;
And gives with God communion sweet,
At this, the blood-stained mercy-seat."—Stowell.

JULY XXVIII.

"Thou, O Lord, knowest me."-JER. xii. 3.

"INQUIRE well what is thy hope, what thy heart readiest turns to and cleaves to, to comfort itself in any distress; yes, in the times of the greatest ease, what are thy thoughts most turned to with oftenest and deepest delight? Canst thou say It is to God?—that thy heart hath got that retreat—and is frequently there throughout the day,—turns by and passes over anything that would stand in thy way, and stays not till it be at Him; and there rejoices in His love, sits down under His shadow, content and happy that others should share and rule the world as they please; that thou dost not envy them, with all their gay hopes and prospects; yea, though thou do not possibly at all times, yea, possibly, scarce at any time, feel that sensible presence of God and shining of His love upon thee, yet still He is thy hope, thou hast given up all to wait on Him, and hope for Him, dost account thyself richer in thy simple hope than the richest man on earth is in his possessions. Then art thou truly so; for the hope of God is heaven begun, and heaven complete is the possessing of Him."—Leighton.

> "Happy the man whose hopes divine On Israel's guardian God recline, Who can with sacred transport say, This God is mine, my help, my stay."

JULY XXIX.

"Rejoice in the Lord alway: and again I say, Rejoice."

—Phil. iv. 4.

"FAIR-WEATHER Christianity is common, but the Christianity which will maintain its brightness in the dark and cloudy day of adversity is too frequently wanting; and yet, what will show the power of Christian principle so forcibly, what will convince those around you of the reality of your profession so strongly, as the showing that the equanimity of your temper, the peacefulness of your mind, the happiness of your house, do not depend upon the creature; but that in the midst of abounding disappointments there still can be joy in the Lord? Cheerfulness in the Christian is the most satisfactory answer which can be given to the insinuation of the father of lies, that religion makes our pleasures less. Cheerfulness is the greatest encouragement to holiness of living; for the man who feels he is in possession of God's favour, is the man who will delight most in doing the good and acceptable and perfect will of God. Cheerfulness will make sorrows seem less; make a man forget the pressure of his trials, and count up his mercies, which he knows are undeserved. No wonder, therefore, that St. Paul should so earnestly exhort the Philippians, saying, 'Rejoice in the Lord alway: and again I say, Rejoice.' "

> "To take a glimpse within the veil, To know that God is mine,— Are springs of joy that never fail, Unspeakable, divine."—Newton.

JULY XXX.

"But committed himself to Him that judgeth righteously."
—1 Peter ii. 23.

"How many a perplexity should we save ourselves, by thus implicitly 'committing' ourselves, as Christ did, to God! In seasons of darkness and trouble,—when our way is shut up with thorns, to lift the confiding eye of faith to Him, and say, 'I am oppressed, undertake for me!' How blessed to feel that He directs all that befalls us; that the way He leads us is not only a 'right way,'—but, with all its briers and thorns,—its tears and trials,—it is the 'right way!' The result of such an habitual staying ourselves on the Lord, will be a deep abiding peace;—any ripple will only be on the surface—no more. So 'Thou wilt keep him, O God, in perfect peace, whose mind is stayed on THEE.' Commit thy cause and thy way to God. We little know what tenderness there is in the blast of the rough wind; what needs-be's are folded under the wings of the storm."

"When afflictions cloud my sky,
When the tide of sorrow flows,
When Thy rod is lifted high,
Let me on Thy love repose,—
Stay the rough wind,
When Thy chilling east wind blows."—J. Taylor.

JULY XXXI.

"For He maketh sore, and bindeth up: He woundeth, and His hands make whole."—Job v. 18.

"While we enjoy the benefits of common life, in health of

body and in easy circumstances, we are too often thoughtless of the hand of God, which showers down these favours upon us; but when He sees fit to touch us, and awaken some lurking malady within us, our ease vanishes, our days are restless and painful, and tiresome nights of darkness pass over us, without sleep or repose. Then we repent that we have so long forgotten the God of our mercies; and learn to lift up our praises to the Lord, that every night of our lives has not been restless, that every day and hour has not been a season of racking pain. And even in the midst of moderate pains, we bless His name who gives us refreshing slumbers; and we grow more careful to employ and improve every moment of returning ease, as the most proper way of expressing our thankfulness to our Almighty Healer."—Watts.

"Yes, O my God, I feel, I feel,
Taught by Thy rod, that deep within,
A sickness Thou alone canst heal
Lies rooted,—the disease of sin."

AUGUST I.

"Daniel . . . kneeled upon his knees three times a day, and prayed, and gave thanks before his God."—Dan. vi. 10.

"STATED and regular seasons are indispensable to the effectual performance of all business. Irregularity, which is the prevention or ruin of all valuable efforts, grows out of irregular distributions of time. But no duty demands regularity and method more than prayer. There is in all men naturally a strong indisposition to pray. Stated seasons, therefore, returning at regular periods, are particularly necessary to preserve this duty in its full vigour. He who

prays at such seasons, will always remember this duty; will be reproached by his conscience for neglecting it; will keep alive the spirit of prayer from one season to another, so as to render the practice delightful; and will be preserved uninterruptedly in the practice, by the strong influence of habit. He who prays at accidental seasons only, or then in form attends to this exercise, will first neglect, and finally desist from such a practice."—Dwight.

"Go, when the morning shineth,
Go, when the noon is bright;
Go, when the eve declineth,
Go, at the hush of night—
And in thy chamber kneeling
To God, in secret, pray!"

AUGUST II.

"Pray without ceasing."—1 THESS. v. 17.

"Were we acquainted with the way of intermixing holy thoughts, ejaculatory eyeings of God, in our ordinary ways, it would keep the heart in a sweet temper all the day long, and have an excellent influence on all our ordinary actions and holy performances. This were 'to walk with God,' indeed, to go all the day long in our Father's hand; whereas, without this, our praying morning and evening looks but as a formal visit, not delighting in that constant converse which yet is our happiness and honour, and makes all states sweet. This would refresh us in the hardest labour; as they that carry spices from Arabia are refreshed with the smell of them in their journey, and some observe that it keeps their strength, and that it frees them from fainting."—Leighton.

"Prayer is the burthen of a sigh,
The falling of a tear,
The upward glancing of an eye,
When none but God is near."—Montgomery.

AUGUST III.

"Thou hast made known to me the ways of life: Thou shalt make me full of joy with Thy countenance."—Acrs ii. 28.

"Communion with God is calculated to fill us with joy. The most enlightened, devoted, and comprehensive mind cannot conceive a higher joy on earth than that which he experiences on whom the Lord lifts up the light of His countenance. The most exquisite earthly enjoyments, the tenderest sensibilities of our nature, joined to the highest delights of human friendship and love, are all poor and vain, compared with those joys which Christ can and does bestow on His friends. What communion on earth can be like communion with our God? What love on earth equals His who died for us, and who lives to make intercession for us? Christian! earnestly seek to rise to the full enjoyment of your amazing privileges."—Bickersteth.

"Eye hath not seen, nor ear hath heard,
From fancy 'tis conceal'd,
What Thou, Lord, hast laid up for thine,
And hast to me reveal'd.

"I see Thy face, I hear Thy voice,
I taste Thy sweetest love;
My soul doth leap—but oh for wings,
To rise and dwell above!"—Mason.

AUGUST IV.

- "Whom having not seen, ye love; in whom, though now ye see Him not, yet believing, ye rejoice with joy unspeakable and full of glory."—I PETER i. 8.
- "What the love and strong affections of the blessed saints above, towards Jesus Christ their Lord and Saviour, may impress of joy on their spirits, is not possible for us to learn in our present state; but there are some who have even here on earth felt such transcendent affections to Jesus the Son of God, even though they have never enjoyed the sight of Him, yet they love Him with most intense and ardent zeal; their devotion almost swallows them up, and carries them above all earthly things, and brings them near to the heavenly world. There is an unknown joy which arises from such intense love to an object so lovely and deserving; such is that which is spoken concerning the saints to whom St. Peter wrote."—
 Watts.

"Object of my first desire,
Jesus, crucified for me,
All to happiness aspire,
Only to be found in Thee.
Thee to praise, and Thee to know,
Constitute our bliss below;
Thee to see, and Thee to love,
Constitute our bliss above."—Toplady.

AUGUST V.

- "I have learned, in whatsoever state I am, therewith to be content."—Phil. iv. 11.
- "AT any trying occurrence, I represent to myself its worst

possibilities; and as many of these as I do not realize, I account as so much gain. Besides, let me consider that temporal enjoyments, however numerous, at my disposal, are no essential part of my portion as a child of God; they are merely appendages to the substance of the promise. As such, however, they show the exuberant goodness of the Lord. Hence it is quite as wrong to be unnaturally abstemious, as to forget self-denial. But temporal good things are certainly placed to men's account as their all, if they seek their happiness in nothing better. They have their portion in this life."

—Bengel, Prelate of Würtemberg, 1741.

"Compared with Christ, in all beside No comeliness I see; The one thing needful, gracious Lord, Is to be one with Thee.

"Whate'er consists not with Thy love,
Oh! teach me to resign:
I'm rich to all th' intents of bliss,
If Thou, O God! art mine."—Toplady.

AUGUST VI.

"That there may be darkness over the land of Egypt, even darkness which may be felt."—Exod. x. 21.

"THE most interesting portion to the Christian, of this plague, is the declaration, that while there was a thick darkness that might be felt over all the land of Egypt, 'all the children of Israel had light in their dwellings.' How beautiful an instance of the tender compassion and discriminating love of our heavenly Father! Let the external darkness be what it will, 'even darkness which may' and must be 'felt,' all the children of God have light in their dwellings. They have, as David expresses it, 'the lantern of

the written word,' the lamp of a Father's unfailing love, the light of the Sun of Righteousness, continually shedding around them calmness and hope. Why should they despond? All is dark without, but all is bright within; and though there may be momentary exceptions and transient clouds, their light shall continue until the joy and peace of the Christian's home on earth is exchanged for the far brighter light, and holier joy, and more enduring peace which await him in the many mansions of his Father's house."—Rev. H. Blunt.

"Oh may Thy word, through all the night Of life, make plain our way! Till we behold the clearer light Of an eternal day."—Fawcett.

AUGUST VII.

"She hath done what she could."-MARK xiv. 8.

"Ir was a gracious word. Jesus was satisfied. It was little, but He accepted it as enough, for it was all she had. How soothing and cheering is the inference to the spirit that would give, but finds it has nothing; that would be something, but feels it is nothing. One feeling sacrificed to His will—one desire foregone for His love—one idol broken at the Saviour's feet, is of more worth than all external labours. It is the spikenard very costly, bought dearly by her that gives it, valued of Him that takes, for He knows what she has parted with to bring it. More than Simon, when he spreads his feast; more than Charity, when she unloads her purse. Thousands give much and keep their best; thousands yield much, and yet withhold their dearest. I will take to my Saviour the most precious

that I have, and part from it freely at His word; if it be no more than the sin I have cherished, the idol I have loved, the health, the activity, the name I have enjoyed, I part from it to Him freely; I shall be satisfied that He accepts it, and surely He will say of me, 'She hath done what she could.'"—Caroline Fry.

"Jesus, Thy heavenly grace impart, And fix my frail, inconstant heart, That so my chief desire may be To dedicate myself to Thee."—Oberlin.

AUGUST VIII.

"Herein is my Father glorified, that ye bear much fruit."

—JOHN XV. 8.

"Many eyes are upon the saints of God; and as you are quickened in your course, or become languid and weary, so religion is honoured or disgraced. You are a spectacle to God, angels, and men. Oh, then, with what unexhausted, exhaustless ardour, ought you to run the heavenly race! pious men were as active in the pursuit of holiness as they once were in the pursuit of other things, how would they be hurried forward from one degree of grace to another! Christian! you were elected to be holy; you were redeemed to be holy; you were called to be holy. The choicest purposes of heaven's love are realized in the pre-eminent piety of the Church of God. Christ loved it, and gave Himself for it, that 'He might sanctify and cleanse it.' And when, by the various dispensations of His providence and grace, He shall have purged away its dross, it shall be presented before Him glorious in holiness, 'without spot or wrinkle, or any such thing.'"—Dr. Gardiner Spring.

"Then let our first, our chief pursuit,
Be holiness in all its fruit:
Oh! seek it in the Saviour's grace,
And thus prepare to see His face."—Hurn.

AUGUST IX.

"Whom having not seen, ye love."—1 Peter i. 8.

"The Christian shall in heaven behold the glory of Christ. We think the apostles and first disciples favoured who beheld His veiled glory. We wonder not at Zacchæus climbing a tree to get even a glimpse of the Son of God when He dwelt on earth. Christian! realize by faith, for a moment, the delightful thought that your eyes shall behold your beloved Saviour in glory, and be able steadfastly to gaze on His matchless beauty, without being confounded by the effulgence of His brightness! Hard is it now for us to raise our souls to any view of Him by faith; but then, without difficulty, wandering, or effort, we shall, with perfect ease and happy freedom, behold our gracious Redeemer face to face, and see Him as He is."—Bickersteth.

"Not always shall I absent be
From Him my soul desires to see
Within the realms of light;
Ere long my Lord shall rend the veil,
And not a cloud shall then conceal
His glory from my sight."

AUGUST X.

"Grieve not the Holy Spirit of God."-Eph. iv. 30.

"GRIEVE Him not; it will turn to your own grief, if you do, for all your comfort is in His hand, and flows from Him. If you be but in heart dallying with sin, it will unfit you for suffering outward troubles, and make your spirit low and base in the day of trial; yea, it will fill you with inward trouble, and disturb that peace which, I am sure, you who know it esteem more than all the peace and flourishing of this world. Outward troubles do not molest or stir inward peace, but an unholy, unsanctified affection doth. All the winds without cause not an earthquake, but that within its own bowels doth. Christians are much their own enemies in unwary walking; hereby they deprive themselves of those comforts they might have in God, and so are often almost as perplexed and full of fears, upon small occasions, as worldlings are."—Leighton.

"Forbid it, Lord, that we,
Who from Thy hand receive
The Spirit's power to make us free,
Should e'er that Spirit grieve.

"Oh, keep our faith alive;
Help us to watch and pray;
Lest, by our carelessness, we drive
The sacred Guest away."—Bathurst.

AUGUST XI.

"Be careful for nothing; but in everything by prayer and supplication with thanksgiving let your requests be made known unto God."—Phil. iv. 6.

"This supplies the most effectual antidote to that fretful solicitude about earthly enjoyments and earthly sorrows, which so constantly agitate the children of the world, and which too often are allowed to destroy the peace of the children of God. Oh, it is strange, surpassing strange, that when they are privileged to get rid of all care by casting it on Him, and so travel on to their house in heaven with a light step and lighter heart, unencumbered by solicitude about earthly things, they prefer dragging on the galling chain of earthly anxiety, which so clogs and fetters every step, making them often halt and stumble in the way. does so unburden the heart of its load to throw the whole weight on the arm of God. It does so tranquillize the spirit to unbosom all our secret feelings to the Father of spirits, in the humble confidence of filial affection and fervent prayer. and leave all cheerfully and confidingly in His hands."— Rev. Hugh White.

"To Him our requests we now will make known,
Who sees what is best for each of His own:
Our heathenish care, we cast it aside;
He heareth our prayer, and He will provide."
—Wesley.

AUGUST XII.

"In everything give thanks."—1 Thess. v. 18.

"Christian! cultivate this thankful spirit; it will be to thee a perpetual feast. There is, or ought to be with us, no such thing as small mercies; all are great, because the least are undeserved. Guard against that spirit of continual fretting and moping over fancied ills; that temptation to exaggerate the real or supposed disadvantages of our condition, magnifying the trifling inconveniences of every-day life into enormous evils. Think rather how much we have to be thankful for. The world in which we live, in spite of all the scars of sin and suffering upon it, is a happy world. True the 'Everlasting Hills' are in glory, but there are numberless eminences of grace, and love, and mercy below; many green spots in the lower valley, many more than we deserve."

"When all Thy mercies, O my God! My rising soul surveys, Transported with the view I'm lost In wonder, love, and praise.

"Ten thousand thousand precious gifts
My daily thanks employ;
Nor is the least a cheerful heart,
To taste those gifts with joy."—Addison.

AUGUST XIII.

- "But when he (Peter) saw the wind boisterous, he was afraid; and, beginning to sink, he cried, saying, Lord, save me."—MATT. xiv. 13.
- "Ir Peter's attention had continued fixed on Christ, he would have persevered; but being distracted from Christ, his enterprise went to the bottom. There is here a great instruction for all who are in any way engaged in the Christian life. We are, as it were, walking on the water to come to Jesus. Except Christ make our foundation firm, it will be unstable as water, and we cannot excel. And, indeed, if He were to leave us to ourselves, we should sink at once. Just so, if our attention is distracted from Christ, we are sure to sink. Our only safety is in aiming steadily at Christ, trusting in Him. If we neglect Him, it will not need boisterous winds and waves to sink us; we shall go down of our own accord. Even calm weather, smooth seas, and external success may be our ruin, if we do not aim solely at Christ, advance steadily to Him, and trust only in Him."—Cheever.

"What, though Satan's strong temptations
Press around thee on the way,
And thy sinful inclinations
Often fill thee with dismay!
Look to Jesus, thou through Him shalt win the day."
—Fawcett.

AUGUST XIV.

"The greatest of these is charity."-1 Con. xiii. 13.

"Charity is properly denominated 'a most excellent gift."

For such it will appear to be, whether we consider its origin, as from God, who is Himself love; its object, Him in whom all excellencies meet; or its end, the perfect happiness of rational or immortal creatures; for love is Paradise restored—heaven begun here, and perfected hereafter. If we compare it with the other graces, its excellence is unequalled; for St. Paul gives it a decided preference both to faith and hope. These are means, that, the end proposed by them. These are mortal, that, immortal. These calculated only for this transitory world of sin and sorrow, that, intended to flourish and bring forth its choicest fruits in the unchanging climes of bliss. These solace the pilgrim on his way through the wilderness, but that will afford him repose at its termination, 'For ever blessing and for ever blest.'"—Biddulph.

"This is the grace, that lives and sings,
When faith and hope shall cease;
And this shall strike our joyful strings,
In realms of endless peace."—Watts.

AUGUST XV.

"As it is said to this day, In the mount of the Lord it shall be seen."—GEN. XXII. 14.

"It is not said, He shall be seen at the foot of the mountain, or half way up it, but in the mount: that is to say, God will make our extremity His opportunity. God keeps His time, though not our time. We are apt to say, 'Now, Lord:' but He seems to say, 'This is your time, but not mine.' And in the interval, if the mountain be of His providing, there is a promise, 'I will never leave thee nor forsake thee.'"—Cecil.

"The saints should never be dismay'd, Nor sink in hopeless fear; For when they least expect His aid, The Saviour will appear.

Wait for His seasonable aid,
And though it tarry, wait:
The promise may be long delay'd,
But cannot come too late."—Cowper.

AUGUST XVI.

"Oh that I had wings like a dove! for then would I fly away and be at rest."—PSALM lv. 6.

"CHRISTIAN, do not you feel something within you, which you long to quit, and which would embitter even Paradise itself? something which, were it to continue, would grieve and distress you even in the society of the blessed? you not feel a remainder of indwelling sin; the sad consequence of the original revolt of our nature from God? you not struggling every day with some residue of corruption, or at least mourning on account of the weakness of your graces? Do you not often find your spirits dull and languid, when you would desire to raise them to the greatest fervour in the service of God? Do you not find your hearts too often insensible of the richest instances of His love, and your hands feeble in His service, even when 'to will is present with you?' Does not your life appear a low, unprofitable thing, when compared with what you are sensible it ought to be, and with what you wish that it were? Are you not frequently, as it were, stretching the pinions of the mind, and saying, 'Oh that I had wings like a dove, that I might fly away and be at rest." -- Doddridge.

"Oh, sweet abode of peace and love,
Where, being freed from sin, we're bless'd;
Had I the pinions of a dove,
I'd fly to thee, and be at rest."—Kelly.

AUGUST XVII.

"Then shall we know, if we follow on to know the Lord."—
Hos. vi. 3.

"THERE is a peace of mind attainable even on earth, whose value is unspeakable, and which passeth all understanding. It is the peace of so loving and knowing God in Christ, that we can look forward to death as the bright moment of union with Him who now walks by our side, giving us light for darkness, peace for unrest, simple, unquestioning love, in the place of uncertainty and doubt, who is ever with us by the way. And it is the peace of so trusting God in Christ, that we can look forward to the grave, not as the dark opening to some unknown state, where God the judge of all will, as it were, for the first time be made known and manifest to us, but, instead, that it will be but the gate through which we must pass, in going home to our Father and Friend-to Him whom here we loved best—who helped us when we were weary, comforted us when we were sad, pardoned our daily and hourly offences, and for ever blotted them out from the book of His remembrance."

"Press forward and fear not; we'll speed on our way; Why should we e'er shrink from our path in dismay? We tread but the road which our Leader has trod, Then let us press forward, and trust in our God."

AUGUST XVIII.

"The seventh is the Sabbath of rest, holy to the Lord."—
Ex. xxxi. 15.

"WE are not sent forth into the world without much to cheer us, much to help us, much to make us 'joyful and glad,' even beyond the strength in which alone we can put our trust; and amongst these blessings there are none greater—perhaps none so great—as the appointed restingplaces on our heavenly pilgrimage. To the Christian, after his six days' work—his six days' journey—how sweet and refreshing is the day of rest! Can we too highly estimate the value of this our day of rest? or can any earthly pleasure equal the joy of heart which it brings to those who spend its sacred hours above this world? Lips cannot utter the calm. deep enjoyment of moments passed in earnest communion with our God, when the child comes into its Father's presence, and Christ receives the sin-laden soul, taking away its burden, and bringing it into His banqueting-house, where His banner over us is love. Is there no foretaste in all this of the things prepared for us in the many mansions of the Father's house above?"

"May each Sabbath bring us nearer
To our glorious rest above;
And our hopes grow brighter, clearer,
Till we reach the realms of love."

AUGUST XIX.

"And this is life eternal, that they might know Thee, the only true God, and Jesus Christ, whom Thou hast sent."—
JOHN XVII. 3.

"Ir you know all things besides, but know not Christ, you know nothing: if you know Christ, you know enough. If you have a saving knowledge of Christ, praise the Lord for it; and strive daily to know Him better: for there are heights and depths in the knowledge of Christ which the glorified spirit will be occupied in searching into throughout eternity. To know Christ is to be wise unto salvation. The knowledge of Christ quickens in the discharge of duties; raises the soul above earthly cares and pleasures; and sustains it in trial and affliction. The knowledge of Christ enlarges the affections of the heart, fills it with confidence, peace, and joy. But, oh, how it will cheer him in the valley of the shadow of death, who can then say, I know Christ, and the power of His resurrection."

"He nothing knows, who knows not this,
That earth can yield no settled bliss,
No lasting portion give;
He all things knows, who knows to place
His hopes on Christ's redeeming grace,
Who died that we might live."

AUGUST XX.

"The Lord thy God bringeth thee into a good land."—
DEUT. viii, 7.

"Strangers and pilgrims here, we are bound for a distant land, and oftentimes the journey seems wearisome and long; but our souls catch sight of the 'immortal sea;'—far onwards, glittering in the eternal light of heaven, rises the towers of the New Jerusalem, we take fresh courage, and 'go on our way rejoicing.' Our journey will soon be finished. The night of the world's darkness is quickly passing away, and even now light is spreading on the far horizon; a 'little' while, and the 'Sun of Righteousness shall arise with healing on his wings,' to go no more down for ever; a 'little while,' and the sound of a trumpet shall be heard in the 'upper air,' and a voice speaking to the faithful ones—'Come up hither;' 'Come ye blessed of my Father, inherit the kingdom prepared for you.' 'He which testifieth these things saith, surely, I come quickly! Amen. Even so, come, Lord Jesus.'"

"Soon the bright and glorious day,—
The rest of God shall come;
Sorrow and sin shall pass away,
And we shall reach our home:
Then of the promised land possess'd,
Our souls shall know eternal rest."

AUGUST XXI.

"If our heart condemn us not, then have we confidence toward God."—1 John iii. 21.

"A SEASONABLE steady performance of secret duties in their

proper hours, and a careful improvement of all time, filling up every hour with some profitable labour, either of heart, head, or hands, are excellent means of spiritual peace and boldness before God. 'Christ,' indeed, 'is our peace, and by Him we have boldness of access to God;' but a good conscience, void of offence, is an excellent preparation for an approach into the divine presence. There is a difference between self-confidence and self-righteous pleasing of ourselves with our own duties, attainments, and spiritual enjoyments, which godly souls sometimes are guilty of, - and that holy confidence arising from the testimony of a good conscience, which Hezekiah had, when he says, 'Remember, O Lord, I beseech Thee, how I have walked before Thee in truth, and with a perfect heart.' 'Then,' says the psalmist, 'shall I not be ashamed, when I have respect to all Thy commandments.' Filling up our time with and for God, is the way to rise up and lie down in peace."—Brainerd.

"His conscience knows no secret stings,
While peace and joy combine
To form a life whose holy springs
Are hidden and divine."—Watts.

AUGUST XXII.

"Men see not the bright light which is in the clouds."—
JOB XXXVII. 21.

"Though great light may shine from the darker clouds of God's providence, yet much may be seen and gathered from the constant, even hourly difficulties and vexations of daily life. It is in these, the little petty trials of temper, and feelings, the frequent jar upon our peculiar sensibilities, that

God calls for self-denial, and teaches us the great lessons of self-discipline, and self-renunciation; and these can only be obtained by a constant and abiding sense and remembrance, that each one is a message sent from God, and an opportunity given us of growing in all heavenly graces and dispositions. It is in the 'discipline of common life' that we are permitted to follow in our Master's footsteps, taking Him for our high example, and bearing our cross after Him. Surely there is light in the cloud when we can bear its storms patiently, even thankfully, for His sake; there is deep joy in doing aught for those we love on earth;—how much deeper, how much fuller is it when called on to prove our love to Him who first loved us, by making His will our own, and by acting out His own holy words—'Even so, Father, for so it seemed good in Thy sight.'"

"Fight the fight, Christian, Jesus is for thee; Run the race, Christian, heaven is before thee; Thee from the love of Christ nothing shall sever, Mount when thy work is done,—praise Him for ever."

AUGUST XXIII.

"Thanks be unto God for His unspeakable gift."—
2 Cor. ix. 15.

"What do you know of this 'unspeakable gift?' Is it yours? God offers it to you freely—'without money and without price.' See that you reject and despise it not, as many have done to their everlasting confusion. It is of the utmost importance that you ascertain clearly whether you have it or not. Many deceive themselves, and boast of possessing this 'unspeakable gift,' without ever having known it; yet the fact of a man's possessing it or not can be easily

ascertained, for when God bestows this gift upon any one, He bestows also an evidence that he has it; just as a person who is possessed of property has an evidence that it is his, and is able to refer to that which clearly proves the fact, so it is with those who are in possession of this 'unspeakable gift.' The broad seal of heaven attests the fact, and 'the Spirit beareth witness, because the Spirit is truth.' If the Lord Jesus Christ is believed on savingly, the result will be peace, sanctification, holiness, and all those fruits of right-eousness which indicate the believer in Him.''

"Assure my conscience of her part
In the Redeemer's blood;
And bear Thy witness with my heart,
That I am born of God."—Watts.

AUGUST XXIV.

- "I am the resurrection, and the life; he that believeth in Me, though he were dead, yet shall he live: And whosoever liveth and believeth in Me, shall never die."—John xi. 25, 26.
- "'Shall never die!" There will be no interval of unconsciousness, no cessation of activity, no intermission of enjoyment; and though the mode of existence will be changed, the existence itself will be neither destroyed nor suspended; to be absent from the body is to be instantly present with the Lord, and if life is to be estimated by the exercise of the spiritual faculties, as these will all be vastly augmented when the soul is separated from the corruptible body, that separation is rather to be designated life than death. How much happier would Christians be, did they thus realize the great truths made known to them in the gospel! Christ came

to 'destroy death,' and him that hath the power of death, that is, the Devil; and to deliver them, who, through fear of death, were all their life-time subject to bondage."—Newman Hall.

"As Jesus died, and rose again,
Victorious from the dead;
So His disciples rise, and reign
With their triumphant Head."

AUGUST XXV.

"Be still, and know that I am God."—PSALM xlvi. 10.

"'EVENTS are God's,' says Rutherford, 'let Him sit at His own helm, that moderateth all.' Christian, look back on your chequered path. How wondrously has He threaded you through the mazy way—disappointing your fears, realizing your hopes! Are evils looming through the mists of the future? Do not anticipate the trials of to-morrow, to aggravate those of to-day. No affliction will be sent greater than you can bear. His voice will be heard stealing through the threatening cloud, 'Be still, and know that I am God!' 'My Father!' With such a word you can stretch out your neck for any yoke; as with Israel of old, He will make those very waves that may now be so threatening, a fenced wall on each side! Rest in the Lord, and wait patiently for Him."

"Oh, how profoundly tranquil is the peace
Of him whose mind is stay'd, my God, on Thee!
The storm may come, and earthly hopes may cease,
And all that once was full of joy may be
Lost, and for ever; but while he may see
Thine own directing, let the storm beat on;—
Still from his heart he prays, 'Thy will be done'

AUGUST XXVI.

"This is not your rest."-MICAH ii. 10.

"How brief, how very brief, will his earthly pilgrimage, with all its afflictions, temptations, and toils, appear to the child of God, when he has arrived on the borders of the better country; and how thankful will he feel to that God, who tried him by temptation, disciplined him by adversity, chastened him by His rod, instructed him by His word. sanctified him by His Spirit, and made him a meet companion for 'the spirits of just men made perfect!' Will he then regret that his path was so involved and so beset; that his heart was often well-nigh broken with disappointment; and that he was doomed to behold his fairest prospects of earthly happiness vanish? Nay, rather will he not say-'Had not the wilderness been so barren, Canaan might not have seemed so fair. Had not this and the other staff on which I leaned broken in my hand, I might never have been brought to rest on the arm of Him who 'removeth the mountains,' but, 'does not break the bruised reed,'"-Rev. J. A. Wylie.

"I ask not my portion, I seek not a rest,
Till I find them for ever in Jesus's breast.
Afflictions may damp me, they cannot destroy:
One glimpse of His love turns them all into joy."
—Rev. H. Lyte.

AUGUST XXVII.

"I know thy works, that thou art neither cold nor hot."— REV. iii. 15.

"IT is strange! men are content to be singular in any-

thing save in the service of God and the salvation of their souls. They desire, and labour too, to be singularly rich; they affect singularity in wit, learning, worldly reputation, and in all other precedencies; but they can by no means endure singularity in zeal and the Lord's service. In matters of religion, they are resolved to do as the most do. 'Broad is the way that leadeth to destruction, and many there be which go in thereat.' They are afraid of taking God's part too much, of fighting too valiantly under the colours of Christ, of being too busy about their souls, lest they should be accounted too precise. It is one of Satan's depths, filled with the blood of infinite souls, to make men ambitious and covetous of singularity in all other things, but in godliness and God's service;—not to suffer it in themselves, and to persecute it in others."—Robert Bolton.

"Jesus, Thy heavenly grace impart,
And fix my frail inconstant heart,
That so my chief desire may be
To dedicate myself to Thee.
May this my constant feeling be,
That all I want I find in Thee."—Oberlin.

AUGUST XXVIII.

"Train up a child in the way he should go."—Prov. xxii. 6.

"This is the injunction God lays upon us. It is also the principle on which He Himself is acting with His Church. He is training up His children here. This is the true character of His dealings with them. The education of His saints is the object He has in view. It is training for the kingdom; it is education for eternity. How momentous, then, is the training! It is God who is carrying it on by

the Holy Ghost. It is the Church, which is the body of Christ, that is the subject of it. And it is to prepare her for an everlasting kingdom."—Rev. H. Bonar.

"Heaven is a place of rest from sin;
But all who hope to enter there,
Must here that holy course begin,
Which shall their souls for rest prepare.

"Firm in Christ's footsteps may we tread, Learn ev'ry lesson of His love; And be from grace to glory led, From heaven below to heaven above."—Montgomery.

AUGUST XXIX.

"If it be possible, let this cup pass from me."— MATT. XXVI. 39.

"A CHRISTIAN may say in a becoming frame, and in the exercise of suitable affections, 'It is well,' and yet long, and pray, and wait for deliverance from trial. Submission to the will of God, under awful dispensations, is not inconsistent with earnest prayer for a gracious and speedy issue to these very dispensations. While we are under chastenings we may pray, and pray hard, that God would take them off. 'If it be possible,' says our Saviour, 'let this cup pass from me.' Opening our mouth against God is our sin, but it is our duty to open our mouths and our hearts to Him. In the former sense, David says, 'I was dumb, I opened not my mouth, because Thou didst it.' And yet with the same breath he adds, 'Remove Thy stroke away from me: I am consumed by the blow of Thine hand.'"—Hill.

"O Thou whose compassionate care
Forbids my sad heart to complain!
Now graciously teach me to bear
This weight of affliction and pain.
Oh! let this correction be blest,
And answer Thy gracious design;
Then grant that my soul may find rest
In comforts so healing as Thine."—Bathurst.

AUGUST XXX.

"Neither shall thy land any more be termed Desolate"—"but Beulah."—Isa. lxii. 4.

"ACORDING to the figurative language of Bunyan, I have for some weeks been a happy inhabitant of the 'land Beulah.' The Celestial City is full in my view. Its glories have shone upon me, its breezes fan me, its odours are wafted to me, its sounds strike upon my ears, and its spirit is breathed into my Nothing separates me from it but the river of Death, which now appears but as an insignificant rill, that may be crossed at a single step, whenever God shall give permission. The Sun of Righteousness has been gradually drawing nearer and nearer, and now he fills the whole hemisphere; pouring forth a flood of glory, in which I seem to float like an insect in the beams of the sun; exulting, yet almost trembling, while I gaze on this excessive brightness, and wondering, with unutterable wonder, why God should deign thus to shine upon a sinful worm."—Dictated by Dr. Payson a short time before his death to his sister.

"My Father's house on high,
Home of my soul. how near
At times to faith's illumin'd eye
Thy golden gates appear!"—Montgomery.

AUGUST XXXI.

"Thou art my hiding-place; Thou shalt preserve me from trouble; Thou shalt compass me about with songs of deliverance."—PSALM XXXII. 7.

"When upheld by the Lord in a season of accumulated trial, it is recorded of David, 'that he encouraged himself in the Lord his God.' Thus I see 'wherein my great strength lieth,' and how impotent I am when left to myself. What a mercy, that my salvation will never for a single moment be in my own keeping! What need have I to pray to be saved from myself! How delightful is the exercise of faith in going to the strong for strength! The issue of my spiritual conflicts is certain. He who is the author will ever be the upholder of the 'hidden life' in His people."—Rev. C. Bridges.

"Thou art my hiding-place, O Lord!
In Thee I put my trust;
Encouraged by Thy holy word,
A feeble child of dust:—
I have no argument beside,
I urge no other plea;
And 'tis enough my Saviour died,
My Saviour died for me!"—Raffles.

SEPTEMBER I.

"But He answered her not a word."-MATT. XV. 23.

"Nothing can be more evident, than that the Lord had determined not only to grant the woman of Canaan her request, but also to throw the reins of government into her hands so completely that it should be as she would. Learn,

then, from thence, how to interpret silence at the throne of grace, upon every occasion."—Hawker.

- "Prayer was appointed to convey
 The blessings God designs to give;
 Long as they live should Christians pray,
 For only while they pray, they live.
- "Depend on Christ, thou canst not fail;
 Make all thy wants and wishes known;
 Fear not, His merits must prevail;
 Ask what thou wilt, it shall be done."—Hart.

SEPTEMBER II.

"Verily I say unto you, Inasmuch as ye did it not to one of the least of these, ye did it not to me."—MATT. xxv. 45.

"The whole of the twenty-fifth chapter of St. Matthew is employed to teach us that sins of omission will constitute the principal cause of a sinner's condemnation at the last day. The foolish virgins are excluded from the marriage-feast, not for having betrayed the Bridegroom, but because they were unprepared to receive Him. The slothful servant is cast into outer darkness, not for having robbed another of his talent, but for the non-improvement of his own. And the horrible sentence, 'Depart, ye cursed!' is pronounced upon the wicked for neglecting to perform offices of charity."—Rev. J. Crouch.

"May I remember, that to Thee Whate'er I have I owe; And back in gratitude from me, May all Thy bounties flow. "Thy gifts are only then enjoy'd,
When used as talents lent;
Those talents only well employ'd,
When in Thy service spent."

SEPTEMBER III.

"When thou prayest, enter into thy closet."-MATT. vi. 6.

"THERE is one feature in the Christian character of such importance, that on it, above every other, the progress of Divine life in the believer's soul is suspended; nothing can compensate for its neglect, which will assuredly be followed by a decay and decline in every spiritual grace, and, if persevered in, by every appalling symptom of spiritual death,—I mean the habit of private prayer—of devout communion with the Father of our spirits,—entering into our chamber and 'praying to our Father in heaven, who heareth in secret; coming before Him in all the confiding and grateful affection c children, in whose hearts the spirit of adoption has been she abroad, whereby we are privileged to cry. Abba, Father approaching a reconciled God through His dear Son, spread out before Him all our wants and wishes; to pour our griefs and cares into His compassionate ears; to conf to Him all our sins, and confide to Him all our sorro seeking to be supported by His strength, sanctified by Spirit, guided by His counsel, and gladdened by His colations."—Rev. Hugh White.

"What various hindrances we meet,
In coming to the mercy-seat!
Yet who that knows the worth of prayer
But wishes to be often there?"—Cowper.

SEPTEMBER IV.

"Having a desire to depart, and to be with Christ."

—Phil. i. 23.

"What a contrast are the suffering Christian's best Sabbaths now, to the everlasting Sabbath he hopes for! Now a feeble, suffering body, with its burden of disease fettering and clouding the mind, shutting him out from the multitude who keep holy day;—then, a glorious, spiritual body, thrilling with immortal buoyancy, obeying every impulse of the holy, spiritual mind. Now, a spirit, in the safe keeping indeed of Jesus, but painfully alive to fear and terror, to doubt and temptation, burdened with present, dreading future suffering. —then, a spirit which has escaped from the 'snare of the fowler,' which looks round and sees nothing to dread any more; nothing but love reflected on every side. Instead of lonely Sabbaths, his voice shall be heard among the 'great multitude which no man can number.' Has he loved music? he shall enjoy it in the fulness of heavenly harmony; and as he strikes his golden harp, he will say, 'I thank Thee, O Father, because in very faithfulness Thou hast afflicted me.' I thank Thee for the fiery trial which has purged out my dross, and made me a vessel unto honour in Thy house for ever."

> "Oh! when, thou city of my God, Shall I thy courts ascend, Where congregations ne'er break up, And Sabbaths never end?"

SEPTEMBER V.

"The Lord is my Shepherd; I shall not want."

—Psalm xxiii. 1.

"THE believer in God may be very poor in this world's estimation, but yet in his own he will be rich indeed, for he can say with David, 'I shall not want':—the gifts which God withholds I do not want to possess:—the gifts He gives are more than I deserve! The expression of the Psalmist refers not so much to the outward circumstance, as to the inward feeling that accompanies it. He who is contented with everything that is allotted him, feels no want. His portion may be less, or it may be more, than others enjoy, but still it is enough for the present to a contented mind. The future is left to God, 'The poor committeth himself unto Thee.' In the time of need God will deliver. In the moment of extremity the Shepherd will provide. And as we journey onwards, His wisdom and His bounty will supply. knows the amount that is best for us to be intrusted with And though from day to day He may keep us dependent or Himself, yet from day to day let us go on believing that H will not fail us."-J. Stevenson.

"The good I have is from His stores supplied,
The ill is only what He deems the best;
He for my friend, I'm rich with nought beside,
And poor without Him, though of all possessed."

SEPTEMBER VI.

- "Looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ."—TITUS ii. 13.
- "Great, inconceivably great, are the blessings which we enjoy in this world. Forgiveness of sins, peace with God, sanctification through the Spirit, are blessings which demand in return an unbounded gratitude; so that, had we nothing more to expect, we are bound to consecrate our whole life to the service of God for that which we now enjoy. But it is not to be dissembled, that the enjoyments of the most advanced saint in this life fall far short of that felicity which the word Salvation holds out to our faith. Let us contemplate 'the hope that is laid up for us in heaven;' let us lay hold on 'the hope that is set before us,' of 'an inheritance incorruptible, and undefiled, and that fadeth not away; reserved in heaven for you who are kept by the power of God unto salvation."—Dr. M'Caul.
 - "So, while I journey on my Lord to meet,
 My thoughts and meditations are most sweet:
 Thoughts of His coming,—for that joyful day
 In patient hope I watch, and wait, and pray;—
 The day draws nigh, the midnight shadows flee;
 Oh! what a sun-rise will that advent be!"

SEPTEMBER VII.

"All our righteousnesses are as filthy rags."—Isa. lxiv. 6.

"I know not how it is with others, but for my own part, I

do not remember, neither do I believe, that I ever prayed in my life-time with that reverence, or heard with that attention, or did any other work with that pure and single eye that I ought to have done. I do not only betray the inbred venom of my heart by poisoning my common actions, but even my religious performances also with sin. I cannot pray but I sin; I cannot hear or preach a sermon but I sin; I cannot give alms or receive the sacrament but I sin. Nay, I cannot so much as confess my sins, but my very confessions are still aggravations of them; my repentance needs to be repented of; my tears want washing; and the very washing of my tears needs still to be washed over again with the blood of my Redeemer. Thus, not only the worst of my sins, but even the best of my duties, speak me a child of Adam."—Bishop Beveridge.

"I lay my sins on Jesus, the spotless Lamb of God:

He bears them all, and frees us from the accursed load.

I bring my guilt to Jesus, to wash my crimson stains

White in His blood most precious, 'till not a spot remains."

—H. Bonar.

SEPTEMBER VIII.

- "The day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up."—2 Peter iii. 10.
- "Believing that such a glorious and solemn event is hastening on, and will infallibly come to pass, what manner of

persons ought we to be in all holy conversation and godliness! How loose ought we to be from the things of time! How fully alive to the glories of a coming eternity! How should we look beyond all the worldly pleasures or pursuits of the natural man, to the bright and unfading hopes of the world to come! 'We believe that Thou shalt come to be our Judge. We therefore pray Thee, help Thy servants, whom Thou hast redeemed with Thy most precious blood.' Help us to lay aside every weight and hindrance that keeps us back in our Christian course, to break through every snare that would enchain our affections to earthly pleasures, and to fix our desires on the things unseen and eternal, to live as those who will live for ever, and to labour earnestly to enter into that rest which remaineth for the people of God."

"Oh, sink not in sorrow, despond not in fear,
A glorious to-morrow is brightening, and near,
When—blessed reward for each faithful endeavour—
Christians with Christ shall be soon, and for ever!"
—Monsell.

SEPTEMBER IX.

- "Behold, I lay in Sion a chief corner stone, elect, precious: and he that believeth on Him shall not be confounded. Unto you therefore which believe He is precious."—1 Peter ii. 6, 7.
- "FAITH carries our sins to Jesus, that He may pardon them; our wants, that He may supply them; our souls, that He may save them; our graces, that He may revive them; our corruptions, that He may subdue them; our enemies,

that He may conquer them; our prayers, that He may purify them; our sorrows, that He may sanctify them; an our joys, that He may perfect them. True faith goes to Christ with all, for all, and through all."—Rev. J. Smith.

"Just as I am, without one plea,
But that Thy blood was shed for me,
And that thou bidd'st me come to Thee,
O Lamb of God, I come!

"Just as I am, Thou wilt receive,
Wilt welcome, pardon, cleanse, relieve;
Because Thy promise I believe,
O Lamb of God, I come!"

SEPTEMBER X.

"The Lord hath comforted His people, and will have merupon His afflicted."—Isa. xlix. 13.

"WE should not repine under bodily affliction, but pray the Lord would make His grace sufficient for us, and then veshall be able to say, with the Apostle, 'Most gladly, therefor will I rather glory in my infirmities, that the power of Chrimay rest upon me.' 'For when I am weak, then am strong.'

It frequently happens, that when we are weakest in bod we are strongest in the Lord. If the Lord allow us to suff much in the body, He will always make up for it by strengt ening us with all might in our souls. Oh, how sweet to fe that our life is but 'as a spider's web,' for then we can the more easily see the glorified Jesus through it. Bad health

certainly in itself an evil, but it may be the medium of much good to our souls, if it keeps us always near the edge of time, and reminds us that this is not our home—that here we have no continuing city, and stirs us up to seek one to come. There is a rest remaining to the people of God. May we ever keep in view that 'rest' with Jesus, amid all the pain and weariness of our pilgrimage."

"One sweetly solemn thought
Comes to me o'er and o'er;
I am nearer home to day
Than I have ever been before."—Carey.

SEPTEMBER XI.

"Our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory."—2 Cor. iv. 17.

"What are trials to that man who knows and believes that all are under the direction of a wise hand? What are losses to him who places his happiness in the chief good? What are bereavements to him who believes that God can be better to him than millions of creatures? What is opposition to him who knows that He, to whom all power belongs, can, in a moment, frustrate the wisest schemes, break to pieces the most formidable weapons, or scatter a thousand foes by a sudden turn of His providence? Oh, what are all the afflictions of life, or even death itself, to him who neither covets the one, nor fears the other, but with a noble triumph can

say, 'For me to live is Christ, and to die is gain'?" —Buck.

"Should any earthly thing distress me; Should suffering, cares, or fears depress me, When Thou, Thy love hast given! When Thou wilt leave not nor forsake me, But meet for Thine own presence make me, And soon wilt come Thyself to take me To dwell with Thee in heaven?"

SEPTEMBER XII.

"And I saw a great white throne, and Him that sat on it."

—Rev. xx. 11.

"There is something most impressive in the spectacle of agreat multitude; that vast sea of faces—that mighty aggregate of human beings with living hearts, immortal souls,
eternal destinies,—all in a few years to be dead and gone.
But how much more solemn the spectacle of a world come
from their graves to judgment. All eyes fixed on the 'great
white throne.' But if it shall be a solemn thing to find ourselves face to face with the dead, how much more solemn to
stand face to face with the great Judge both of the quick and
dead. We have read, we have often thought of Jesus Christ
till we felt as if we saw Him. And often in faith have we
realized His presence. But when our dust revives, and graves
shall give up their dead, with these very eyes we shall see
Him; by the light of a world in flames we shall behold Him,
a God enthroned for judgment."—Dr. Guthrie.

"Great God, what do I see and hear?
The end of things created!
Behold the Judge of man appear,
On clouds of glory seated!
The trumpet sounds, the graves restore
The dead, which they contain'd before:
Prepare, my soul, to meet Him."—Luther.

SEPTEMBER XIII.

"The love of Christ, which passeth knowledge."—Eph. iii. 19.

"What a precious theme! Of it can we ever weary? Its greatness can we fully know? Its plenitude can we fully attain? Never! Its depths cannot be fathomed; its dimensions cannot be measured. It 'passeth knowledge.' All that Jesus did for His Church was but the unfolding and expression of His love. Travelling to Bethlehem, I see love incarnate. Tracking His steps as He went about doing good, I see love labouring. Visiting the house of Bethany, I see love sympathizing. Standing by the grave of Lazarus, I see love weeping. Entering the gloomy precincts of Gethsemane, I see love sorrowing. Passing on to Calvary, I see love suffering, bleeding, and expiring. The whole scene of His life is but an unfolding of the deep, and awful, and precious mystery of redeeming love."—Winslow.

"While here, alas! I know but half His love,
But half discern Him, and but half adore;
But when I meet Him in the realms above,
I hope to love Him better, praise Him more,
And feel and tell amid the choir divine,
How fully I am His, and He is mine."

SEPTEMBER XIV.

"Giving thanks unto the Father, which hath made us meet to be partakers of the inheritance of the saints in light."— Col. i. 12.

"This inheritance is assigned to heirs: we become heirs by becoming children, and we are made the children of God by that faith which secures to us the blessing of justification. is for saints. Before I enter that light, it must shine into my heart; love and charity must ameliorate my temper. I must be sanctified, hallowed to God, before I can approach that holy Being, those saints in light, that holy heaven. The saints are in light; the dim medium of the flesh is removed; they see face to face. Our blessings have their dawn, noon, and setting; our afflictions deepen from the dusk of even to the gloom of midnight; and then the morning breaks with some new comfort. But, as to spiritual enjoyment, no depression of body abates their ardour, no temptation throws a dark cloud before the sun of heavenly manifestation, no fears chill the exultation of past victory. The saints are in light." -Rev. R. Watson.

"Oft I walk beneath the cloud,
Dark as midnight's gloomy shroud;
But when fear is at the height,
Jesus comes, and all is light;
Blessed Jesus! bid me show
Doubting saints how much I owe."—R. M. M. Cheyne.

SEPTEMBER XV.

"But David encouraged himself in the Lord his God."

—1 Sam. xxx. 6.

"THE Christian enjoys communion with God in all the dispensations of His providence. He not only acknowledges. but feels and rejoices, that the Lord reigns, that all events are at His disposal. With the eye of faith he beholds his God and Father causing all things to work together for His own glory and the good of His people. If he is chastised. he looks not at the rod, but at the hand that holds it: he knows that though his afflictions for the present are not joyous, they shall, in the end, produce the peaceable fruits of righteousness, and work out for him an eternal weight of glory. When his cup is made to overflow with blessings, he rests not in the streams, but follows them up to the fountain of all goodness, and every temporal mercy which he receives is rendered doubly sweet by the consideration that it comes from his Father's hand. Thus he enjoys communion with God, in all the mercies and events of life; and his heart. like a fertile field which the Lord has blessed, brings forth in return fruit to the glory of God, and eternal life, while his grateful language is, 'What shall I render to the Lord for all His benefits?","—Dr. Payson.

"Bless'd is our lot whate'er befall,
Who can affright, or who appal?
Since as our strength, our Rock, our all,
Jesus, we cling to Thee."

SEPTEMBER XVI.

"On Thee do I wait all the day."—PSALM XXV. 5.

"Which of us is there that can truly say this? Who li this life of communion with God, which should be so m our business, and is so much our blessedness? How short do we come of the spirit of holy David, though we h much better assistances for our acquaintance with God tl the saints then had, by the clearer discoveries of the med tion of Christ. Yet, that weak Christians, who are since may not therefore despair, be it remembered, that David hi self was not always in such a frame that he could say he had his infirmities, and yet was a man after God's o heart: we have ours, which if they be sincerely lamented a striven against, and the habitual bent of our souls be tow. God and heaven, we shall be accepted through Christ, for are not under the law, but under grace."—Matthew Henry

"Bless'd is the man, O God!
That stays himself on Thee:
Who waits for Thy salvation, Lord,
Shall Thy salvation see."—Toplady.

SEPTEMBER XVII.

"And every man that hath this hope in him purifieth himse even as He is pure."—I John iii. 3.

"Exceeding great and precious promises are given to u And wherefore have we these promises? That we m 'cleanse ourselves from all filthiness of the flesh and spin perfecting holiness in the fear of God.' 'Looking for the state of the state

blessed hope,' a hope which purifies the heart. 'A lively hope, of an inheritance incorruptible, and undefiled, and that fadeth not away.' The heir of 'joy unspeakable and full of glory' should not 'look at the things that are seen.' He should 'mount up on wings as an eagle,' and the nearer to heaven his flight, and the more steady his gaze upon what is only visible to the uplifted eye of faith, the less he will see to desire among the mists and vapours of the valleys below, and 'amid the sundry and manifold changes of this mortal life, his heart will surely there be fixed where true joys only are to be found.'"

"Take courage, O my soul! this life, which seems To thee, while suffering, wearisomely long, Would, if thy faith were vigorous and strong, Full oft be gladdened by celestial gleams Of that fair city, where the sun's bright beams Are needed never."

SEPTEMBER XVIII.

"Be content with such things as ye have: for He hath said, I will never leave thee, nor forsake thee."—HEB. xiii. 5.

"A Christian is a contented man. He is contented in his station, and eats his bread with a thankful heart. He is satisfied also with his spiritual portion. He has bread to eat which the world knoweth not of; waters to drink which the world do not taste; a light to guide him which the world do not see; an employment to engage him, even the working out of his own salvation, in which the world feel no interest; and an object before him, a crown of glory, which the world do not contemplate. What do I say? The love of God is in

his heart, and Christ is in him the hope of glory: how, then, can he be otherwise than satisfied?"

"The world can neither give nor take,
Nor even comprehend,
That peace of God which Christ hath bought,
That peace which knows no end.

"Then shall I ever, ever sing,
And God for ever shine;
I have Thine own dear pledge for this:
Lord, Thou art ever mine."

SEPTEMBER XIX.

"Therefore being justified by faith, we have peace with God through our Lord Jesus Christ."—Rom. v. i.

"The strongest conviction which we may entertain of our own unworthiness, can never equal that knowledge of it which is possessed by God. When therefore, in Christ Jesus, He calls upon us to exercise confidence towards Him, why should we make our own more limited sense of that unworthiness the ground of our distrust? Does not the Gospel declare that God has laid all our unworthiness on the head of His own Son, and that He has received from Him, instead thereof, a pure and perfect righteousness? The goodness of God, therefore, His clemency as a Sovereign towards a rebel, are beyond dispute: and while we are taught that our unworthiness has by no means been palliated or concealed, because it has been exacted of our Redeemer, we learn from the fact of this surety being God's own Son, that the

fullest love and the most unlimited confidence are due to the Most High."—Rev. J. Stevenson.

"I thought upon my sins, and I was sad,
My soul was troubled sore and fill'd with pain;
But then I thought on Jesus, and was glad,
My heavy grief was turn'd to joy again."—Rev. H. Bonar.

SEPTEMBER XX.

- "Now also when I am old and greyheaded, O God, forsake me not."—Psalm lxxi. 18.
- "God never does forsake a true believer, since He is as closely united to Christ as a child to its mother. Yea, a mother may forget her sucking child; but Jesus never forgets His ransomed people. His eyes are upon them for good continually; they are graven on the palms of His hands. We may expect everything confidently from Him. Then, oh may I be careful for nothing; but in everything by prayer and supplication with thanksgiving make my requests known unto God; always trusting that He will as certainly carry me through all difficulties to come, as He has done hitherto; so that I may even give Him thanks for it beforehand. O Lord, grant that I may practise this better still."—Bogatzky.
 - "Be still, my heart! these anxious cares
 To thee are burdens, thorns, and snares;
 They cast dishonour on thy Lord,
 And contradict His gracious word.
 - "He who has help'd me hitherto
 Will help me all my journey through,
 And give me daily cause to raise,
 New Ebenezers to His praise."—Newton.

SEPTEMBER XXI.

"There is joy in the presence of the angels of God over one sinner that repenteth."—Luke xv. 10.

"Well may the angels rejoice! for they know, as we cannot, what Eternity means. They have felt the joy that eye hath not seen, nor ear heard, nor the heart conceived. They have watched the Lord Jesus, through His life-long humiliation—in His death of unknown agony; and they can enter, as we cannot, into the tenderness of His joy, when, in one returning sinner, He sees of the travail of His soul. May every Christian who knows that God, for Christ's sake, has forgiven him, rejoice with a full heart when any one who 'was dead, is alive again, was lost, and is found.'"—Dr. Marsh.

"Who can describe the joys which rise
Through all the courts of Paradise,
To see a prodigal return!
To see an heir of glory born!
And saints and angels join to sing
The growing empire of their King."—Watts.

SEPTEMBER XXII.

"And He marvelled because of their unbelief."—MARK vi. 6.

"How perfectly happy that hour would be, even in the midst of the most trying dispensations, in which we could unreservedly trust the Lord, unfeignedly love Him. Such an hour, yea, such an eternity of hours, is hastening on! Surely when we enter on the eternal rest, could one grief find an entrance there, we should grieve to think how often we have

given way to our vile unbelief. How would angels wonder, to hear us tell of our distrust of One who died for us, of our doubts of His word, who is truth! Oh, it shall swell the grand hallelujahs to the worthiness of the Lamb, when they hear how, *How* unworthy were those for whom He was slain. What wonders shall we be to ourselves!"—Helen Plumptre.

"I want to go home, for I'm weary here;
I've wrestled with sin for many a year,
And I know if I stay I must wrestle on,
For the flesh will not rest till the Spirit is gone."

SEPTEMBER XXIII.

"Wait on the Lord: be of good courage, and He shall strengthen thine heart: wait, I say, on the Lord."—Psalm xxvii. 14.

"It is always easier to act than to wait; but, anxious and impatient believer! you need the discipline; you require to be taught humility. If you were an active labourer in the Lord's vineyard, observed of all observers, you would perhaps become puffed up with pride. So you must needs learn that all manner of active service can go on without your aid; and that when God chooses you to work for Him, it is because of His good pleasure and tenderness, not because He cannot do without you. Perhaps, the 'waiting' required, is amidst the depths of heavy chastening and sore bereavement, when the heart has been well-nigh broken with its yearning for a removed prop and fibre: but it is best that the time of healing and binding up should be spent 'alone with Jesus,' sitting at His feet and waiting for strength."—M. M. Brewster.

"God doth not need
Either man's work, or His own gifts; who best
Bear His mild yoke, they serve Him best; His state
Is kingly; thousands at His bidding speed,
And post o'er land and ocean without rest;
They also serve who only stand and wait."—Milton.

SEPTEMBER XXIV.

"If ye abide in Me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you."—John xv. 7.

"PRAYER is the life of all work; it is work itself—the noblest, the highest, the most successful; for it moves God Himself to work. This wonderful work is not limited in its sphere; it is suited to all situations and all capacities. There are none who cannot pray. The lonely dweller among the mountains, with no listeners, save the winds of heaven, can pray. The pale silent sufferer on the couch of pain can pray. Far away may we be from those we love better than life, powerless may we be to guide them, watch over or comfort them; but we can rouse up for them an untiring Watcher, an unfailing Comforter,—we can pray. Agonizing may be our fears for precious souls. Can we do nothing? We can pray. We can call down upon them the mighty Spirit, the resistless Pleader; we can bring the Saviour to them, though they will not go to the Saviour."—M. M. Brewster.

"Yes, there's a power which man can wield, When mortal aid is vain.

"That power is prayer; which soars on high Through Jesus to the throne, And moves the hand which moves the world, To bring Salvation down."

SEPTEMBER XXV.

"Are the consolations of God small with thee?"—Job xv. 11.

"SMALL they can never be in the estimation of those who have once enjoyed them. They are an exhilaration of soul, with which no other excitement of which our nature is capable can be compared. Rivers of pleasure are said to flow from His presence into the souls of those who wait on Him. joy of the Lord is their strength.' And though in the buoyancy of our natural strength and spirits, and the evenness of our worldly circumstances, the absence of these superior joys may not be painfully felt, yet in the ills of life that await us, what shall we do without their enlivening support and solace? Though the Lord give us the bread of adversity and the water of affliction, yet if He be present with us, the wilderness will possess a fountain of invigorating streams, and spots of verdure that can suffer neither blight nor decay. But if He who should be the comforter of our soul is withdrawn, because offended with us, it will be a wilderness indeed—a land of darkness, and drought, and of the shadow of death."—Dr. Leifchild.

"Guide me, O Thou great Jehovah!
Pilgrim through this barren land;
I am weak, but Thou art mighty,
Hold me with Thy powerful hand."—Robinson.

SEPTEMBER XXVI.

"I beheld, and, lo, a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands; and cried with a loud voice, saying, Salvation to our God which sitteth upon the throne, and unto the Lamb."—Rev. vii. 9, 10.

"How divinely full of glory and pleasure shall that hour be, when all the millions of mankind that have been redeemed by the blood of the Lamb of God, shall meet together and stand around Him, with every tongue and every heart full of joy and praise! How astonishing will be the glory and the joy of that day, when all the saints shall join together in one common song of gratitude and love, and of everlasting praises to their Redeemer! With what unknown delight and inexpressible satisfaction shall all that are saved from the ruins of sin and hell address the Lamb that was slain, and rejoice in His presence."—Dr. Watts.

"Joyful crowds, His throne surrounding,
Sing with rapture of His love:
Through the heavens His praise is sounding,
Filling all the courts above:
Spread thy wings, my soul, and fly
Straight to yonder world of joy."—Kelly.

SEPTEMBER XXVII.

"I laid me down and slept; I awaked; for the Lord sustained me."—Psalm iii. 5.

"When you lie down at night, compose your spirits as if you

were not to awake till the heavens be no more. And when you awake in the morning, consider that new day as your last, and live accordingly. Surely that night cometh of which you will never see the morning, or that morning of which you will never see the night, but which of your mornings and nights will be such you know not. Let the mantle of worldly enjoyment hang loose about you, that it may be easily dropped when death comes to carry you into another world. When the corn is forsaking the ground, it is ready for the sickle: when the fruit is ripe, it falls off the tree easily. So when a Christian's heart is truly weaned from the world, he is prepared for death, and it will be the more easy for him. A heart disengaged from the world is a heavenly one, and then we are ready for heaven when our heart is there before us."—Burton.

"When the soft dews of kindly sleep, My wearied eyelids gently steep, Be my last thought how sweet to rest For ever on my Saviour's breast."—Keble.

SEPTEMBER XXVIII.

"Bless the Lord, O my soul, and forget not all His benefits."
—Psalm ciii. 2.

"Resolve, Christian, to enclose some time from the world, wherein thou mayest every day, if possible, at least take a view of the most remarkable occurrences that have passed between God and thee. First ask thy soul what mercies heaven hath sent to thee that day, and while thou art yet viewing these fresh mercies, ancient mercies will come crowding in upon thee, and tell thee what God hath done for thee months and years ago. There is a great treasure of mercy

always in a Christian's hands, and conscience is oft calling on him to take the account, and see what God hath done for him; but seldom it is he can find time to tell his mercies over; and is it any wonder that such should go behindhand in their spiritual estate, who take no more notice what the gracious dealings of God are with them? How can he be thankful that seldom thinks of what he receives?"—Gurnall.

"When this passing world is done,
When has sunk yon glaring sun,
When we stand with Christ in glory,
Looking o'er life's finished story,
Then, Lord, shall we fully know,—
Not till then,—how much we owe."—R. M. M'Cheyne.

SEPTEMBER XXIX.

"The righteous into life eternal."—MATT. XXV. 46.

"What is eternity to the righteous; to those who are justified and accepted through the blood and righteousness of Christ? One long and ceaseless day of brightness without a cloud, of joy without a pain, of triumph without a fear, of holiness without a blemish. Joy will flow from a thousand springs; joy from boundless good possessed. Joy will flow from the character borne of perfect holiness and loveliness—and all for ever! Joy from the happy company with which they mingle, and all will be perfected by the presence of their God and Saviour. For evermore! Delightful thought!—all for ever! Time brought an end to their sorrows; eternity brings none to their joys. There was a last sigh, a last groan, a last pang, a last tear; but there will be no last rapture, no last song of praise. There is but one way to secure this eternal salvation. Acceptance in Christ, and pardon through His blood, secures

safety to the soul; and none are safe but those who listen to His invitation, and whose all is committed to His care. Flee to Him, believe in Him, trust and love Him, and be blessed to eternity."

"The voyage of life's at an end,
The mortal affliction is past;
The age that in heaven they spend,
For ever and ever shall last."—C. Wesley.

SEPTEMBER XXX.

"Where hast thou gleaned to-day."—RUTH ii. 19.

"WE all do well to bear in mind that life is a gleaning or gathering day. But still the Lord's-day is the gleaning day, during which all immortal beings should go forth to gather up food for the soul. Into the ears of all, our Saviour pours the wondrous tidings, 'My Father giveth you the true bread from heaven.' To the worldly, He says, 'Labour not for the meat which perisheth.' To the lovers of pleasure, 'Wherefore do ye spend your money for that which is not bread?' 'Hearken diligently unto me, and eat ve that which is good, and let your soul delight itself in fatness.' 'Where hast thou gleaned all thy life-time, and what is this that thou hast gathered?' Surely we shall all do well to look at the gleanings of each day, and especially each Lord's-day, that we may not be deceived at the last. If haply on the quiet Sabbath-eve you discover that you have gleaned the corn of truth, the seed of the kingdom, then go and beat it out, and prepare it by meditation and prayer, that so it may be bread for your soul, in the strength of which you, like Elijah, may go forward to the mount of God."

"Redeem'd from earth by Jesu's blood, I fain would give the day to God:
But, seldom to my purpose true,
'Tis mine to plan, but not to do."—Kelly.

OCTOBER I.

"God is love."—1 John iv. 8.

"We know that whatever the God of love appoints, He will give His children strength to bear, and that after the stormy days of this life, there shall come peace and rest at last. Christ's history is a representative fact, to the effect that, as He reached His crown by way of the cross, so we must through much tribulation enter the kingdom of God. Hence, believing the Gospel, we can inscribe over all the scenes of spiritual conflict, all the battle-fields of the soul, over the strait gate, the hill Difficulty, and the valley of the shadow of death, as well as over the Interpreter's dwelling, and the house Beautiful, and the delectable mountains—what we find written on that cross which stands at the head of the way, 'God is love.'"

"We cannot always trace the way,
Where Thou, our gracious Lord, dost move;
But we can always surely say,
That Thou art love.

"When mystery shrouds our darken'd path, We'll check our dread, our doubts reprove; In this our soul sure comfort hath, That Thou art love."

OCTOBER II.

"Thou compassest my path and my lying down, and art acquainted with all my ways."—Psalm cxxxix. 3.

"OH, if we could thus constantly realize the presence of God with us; that wherever we went, He went with us; that when we slept, He kept us; and when we awaked, He talked with us! We should never be unhappy, even in the wilderness, if we always felt Jesus near. It is not trials themselves that make us unhappy; it is He not being in them. The hardest trials and severest sufferings would scarcely be felt by us, if we always felt 'the everlasting arms' underneath us; if we heard Jesus saying, 'Fear not, for I am with thee.' There is no sorrow like the sorrow of living at a distance from Him; of not being perfectly reconciled to Him, at complete peace with Him."

"Jesus, Thy name I love, All other names above, Jesus my Lord!

"Oh! Thou art all to me, Nothing to please I see Nothing apart from Thee, Jesus my Lord!"

OCTOBER III.

"Then shall we know, if we follow on to know the Lord."

—HOSEA vi. 3.

"THAT we may wholly live 'to the will of God,' we must 'know' His will, what it is. Persons grossly ignorant of

God and of His will, cannot live to Him. We cannot 'have fellowship with Him, and walk in darkness;' for 'He is light.' Besides, that knowledge which is a part, and, I may say, the first part of the renewed image of God, is not a natural knowledge of spiritual things, merely attained by human teaching, but is a beam of God's own, issuing from Himself, both enlightening and enlivening the whole soul; for the more we walk according to what we know of the will of God, the more we shall be advanced to know more. This is the real 'proving what is His good and holy and acceptable will.' So says Christ, 'If any one will do the will of my Father, he shall know of the doctrine.' Our lying off from the lively use of known truth, keeps us low in the knowledge of God and communion with Him."—Leighton.

"Walk in the light! so shalt thou know That fellowship of love His Spirit only can bestow Who reigns in light above."

OCTOBER ·IV.

"Thou shalt rejoice in every good thing which the Lord thy God hath given unto thee."—Deut. xxvi. 11.

"That is a striking combination in 2 Tim. iii. 2, 'unthankful, unholy;' and it will ever be found that the more thankfulness, the more holiness, the more happiness. Rise up, then, O believer! from your despondency; emerge from the dark shadow; do no more dishonour to your Lord. Your heart ought to be as the glad welling fount in the midst of the fresh green grass. Let this rejoicing, ferti-

lizing work be yours; it is the portion of the vineyard most neglected by the Lord's people, and yet it is of exceeding value, for, 'he that offereth praise glorifieth God.' If the trusting single-hearted Christian is not happy, who dares to be? If the possessor of a rich demesne may not rejoice in his prospects, how can they rejoice who have no abiding treasures laid up in earth or heaven? Of whom ought it to be said but of the Christian, that he is 'a man of cheerful yesterdays and confident to-morrows?' 'Bless the Lord, then, O my soul, and forget not all His benefits!'"—

M. M. Brewster.

"Saints below, with heart and voice, Still in songs of praise rejoice; Learning here, by faith and love, Songs of praise to sing above."—Montgomery.

OCTOBER V.

"For they considered not the miracle of the loaves; for their heart was hardened."—MARK vi. 52.

"'As face answereth to face in the glass, even so doth the heart of man.' They had seen the starving thousands fed where food there was none—they had beheld miracles such as no man ever wrought—and yet on every fresh emergency they were as much uneasy, on every manifestation of power they were as much amazed, as if the goodness and omnipotence of their Master had not been amply proved. And we are even like them. Again and again our hearts have failed us for fear; the storm has gathered thick upon us—Providence has interposed, and we are safe. Again and

again we have hungered, and been fed; suffered, and been relieved. The moment anything seems to go amiss with us, we are all distrust. Whether our cares be spiritual or temporal, for our earthly necessities or our soul's estate, it is still the same with us;—still we in our folly refuse to trust the Hand that has ever yet been true. 'It is that our hearts are too hardened.'"—Caroline Fry.

"They oft His power and love had known, And doubtless were to blame; But we have reason good to own That we are just the same."—Newton.

OCTOBER VI.

"Wherefore, beloved, seeing that ye look for such things, be diligent that ye may be found of Him in peace, without spot, and blameless."—2 Peter iii. 14.

"A FEW more years, and we shall either be laid quietly to rest, or caught up into the clouds to meet our coming Lord. A few more suns shall rise and set, and then shall ascend in its strength the one unsetting sun. A few more days shall dawn and darken, and then shall shine forth the one unending day. A few more clouds shall gather over us, and then the firmament shall be cleared for ever. A few more Sabbaths shall come round, filling up the sum of our privileges and completing our allotment of time,—and then the everlasting Sabbath shall begin. But a few brief years, and we shall 'enter in through the gates into the city,' sitting down beneath the shadow of the tree of life, feeding upon the hidden manna, and drinking of the pure river, clear as

crystal, which proceedeth out of the throne of God and of the Lamb. But a few years, and we shall see His face, and His name shall be on our foreheads."—Rev. H. Bonar.

"Here in the body pent,
Absent from Him I roam,
Yet nightly pitch my moving tent
A day's march nearer home."—Montgomery.

OCTOBER VII.

"Learn of Me; for I am meek and lowly in heart."— —MATT. xi. 29.

"THE wisest of men has declared that 'he that is slow to anger is better than the mighty; and he that ruleth his spirit than he that taketh a city.' But what if it be true of most of us, that we are not 'slow to anger,' and therefore are often 'rash with the mouth'? What if oftentimes stung by the sense of some real or imaginary wrong, we have given expression to our resentment in words of bitterness? Is it true that, because you are constitutionally irritable, your anger is not sinful in the sight of God? Do you not thus grieve the Spirit who will not dwell in an angry bosom? Child of God! will you plead at the bar of conscience, that 'you could not help being angry,'—that you were 'surprised into that fit of passion'? For what end were you redeemed by the blood of Christ? Was it not that you should be conformed to His image? He was 'meek and lowly in heart,' and 'when He was reviled, He reviled not again.' Instead, then, of pleading weak and irritable nerves, and instead of pleading that because of gross provocation it was but right to resent the hurt, are you not bound resolutely and prayerfully to strive against sinful anger?"

"Free from anger and from pride, Let us still in God abide: May our daily life express Constant love and holiness."—Wesley.

OCTOBER VIII.

"For it became Him, for whom are all things, and by whom are all things, in bringing many sons unto glory, to make the Captain of their salvation perfect through sufferings."—Heb. ii. 10.

"We may be thankful to God when He makes our training consist in the doing great and useful actions, in bringing forth much fruit; but we are each of us doing our business as thoroughly, are answering as completely the purpose for which we are sent into the world, if we are laid for years of our life on a bed of sickness, incapable of any further action than that of glorifying God, and perfecting our own souls by patient love. Our great business and object is to do God's will, and so to be changed through His Spirit into His Image, that we may be fit to live with Him for ever."—Arndt.

"Oh, if, my God, Thine eye in me Has vainly sought some trace to see Of likeness to Thy Son, my Lord,— His image to my soul restored Now makes my hours of lonely pain A means that likeness to attain, Since even He, our Lord, our Head, Was here by suffering perfected."

OCTOBER IX.

"If Thy presence go not with me, carry us not up hence."

—Exop. xxxiii, 15.

"Such a prayer we may with propriety use, with regard to the conduct of our earthly life. Our life in this world is a journey to the unseen, a passage from time, and time's occupations, to eternity, and eternity's realities. And as our path is intricate, and beset with enemies, it becomes us anxiously to seek the Divine protection and guidance, that we may pass safely through the dangers of the desert, and arrive at last at the eternal kingdom. An untried way may be before us, and with great anxiety we may be thinking of what the future may unfold. But if we have God as our leader, we are sure that whatever we may be called upon to suffer will be under His loving direction and control. He is already in the future, standing by the very thing we dread; there He waits until we come up to it, and then imparts grace and strength equal to our day. Omniscience is our leader, and therefore we need not fear. Omnipotence will fight for us, if need be. An omnipresent God will be our guard, and a throne of grace stands ever open to us, before which we can confess our sins, and find grace to help us in every time of need."

> "Be it ours then, while we're here, Him to follow without fear; Where He calls us, there to go, What He bids us, that to do."

OCTOBER X.

- "I am in a strait betwixt two, having a desire to depart, and to be with Christ, which is far better."—Phil. i. 23.
- "It is pleasant to read, pleasant to compose; pleasant to be about our necessary business; pleasant to converse with friends at home; pleasant to visit those abroad, the poor, the sick; pleasant to write letters, by which any good can be done; pleasant to go out and preach the Gospel to poor souls, of which some are thirsty for it, and others dying without it; pleasant on the week-day to think how near another Sabbath is; but oh! much more pleasant to think how near eternity is, and how short the journey through this wilderness, and that it is but a step from earth to heaven."—Doddridge.
 - "Where Jesus dwells, my soul would be; It faints my much-loved Lord to see: Earth twine no more around my heart, For, oh! 't were better to depart.
 - "Yet with this prospect full in sight,
 I'll wait Thy signal for my flight;
 And in Thy service here below
 Confess that heavenly joys may grow."—Doddridge.

OCTOBER XI.

- "Thy word was unto me the joy and rejoicing of mine heart."

 —Jer. xv. 16.
- "THE Word of God is the water of life, the more ye lave it forth, the fresher it runneth; it is the fire of God's glory, the more ye blow it, the clearer it burneth; it is the corn of the

Lord's field, the better you grind it, the more it yieldeth; it is the bread of heaven, the more it is broken and given forth, the more remaineth; it is the sword of the Spirit, the more it is scoured the brighter it shineth. The voice of God cannot be unpleasant to their ears who are the children of God; the oftener they hear it, the more they receive: they can never have overmuch who never have enough."—Bishop Jewel.

"Search the Scripture! 'tis the spring Whence the living waters flow; Joy and happiness they bring; Let us to that fountain go. When we thirst with sore distress, Travelling through the wilderness, We will draw, our thirst to quell, Water from Salvation's well."—Rev. W. Knight.

OCTOBER XII.

- "Prove Me now herewith, saith the LORD of Hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it."

 —MAL. iii. 10.
- "Let us pray always, knowing that on a throne of grace a God of grace is seated, and that His loving question to every applicant is this—'What wilt thou that I should do unto thee?' A mighty power has been put into our hands; a power which we can use on behalf of ourselves and our children, on behalf of the Church of Christ, and the wide world. What blessing are we needing? What anxiety has taken us captive? What want do we require satisfied? We are not straitened in God: for He who spared not His own Son, but delivered.

Him up for us all, shall He not with Him freely give us all things? The affection that an earthly father has towards his offspring may be deep and wonderful, but what is it when compared with the love of God for sinful men? Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need."

"Beyond our utmost wants
His love and power can bless;
To praying souls He always grants
More than they can express."—Newton.

OCTOBER XIII.

"And He saith unto them, Why are ye fearful, O ye of little faith? Then He arose, and rebuked the winds and the sea; and there was a great calm."—MATT. viii. 26.

"As Lord of the storm of nature, and of faith, Jesus Christ revives and comforts faith by the revelation of Himself, and by His hushing of the storm. 'He talked with them, and saith unto them, Be of good cheer, it is I; be not afraid. And He went up unto them into the ship, and the wind ceased.' How often have the faithful outridden storms which they thought would drown them, and have found themselves afterwards in safe anchorage. Nor can we forget providential deliverances vouchsafed to believers, brought to extremity by poverty, by sickness, by bereavement, and what not. Struck down helpless, having no resource left, but only in faith and prayer, they have pleaded, they have cried, 'Carest Thou not that we perish;' 'Lord, save or I perish.' And then next to a miracle, the scene has changed, help has come, friends have come, comfort has come, peace has come,

for Christ has come. The winds cease and there is a great calm."

"When waves of sorrow round me swell, My soul is not dismay'd; I hear a voice I know full well, 'Tis I, be not afraid.'"

OCTOBER XIV.

" Rejoice in the Lord alway."—PHIL. iv. 4.

"I would contemplate and admire Thy wonderful grace, the multitude of Thy tender mercies and Thy abounding goodness, till my heart is filled with joy in Thee. How greatly have I partaken of these mercies! That such a miserable sinner as I have been, and still am, should be admitted to the glorious hope of the Gospel, that my sins may be pardoned and remembered no more: that I should be welcomed at the table of the Lord, and there feel and enjoy the blessedness of Christian hope, peace, and joy; these things call for unfeigned O, my soul, is it then possible! mayest thou reasonably expect yet to have and see the happier days, yet to enjoy the brighter and serener sky than ever was manifested here below, in those blessed regions where sins shall not harass, nor temptations afflict, where the wicked cease from troubling, and the weary are at rest? And wilt thou not love Him, who has procured this hope for thee? Surely, none in the heavenly mansions will have to sing a louder or more grateful song of praise."

"On earth His dying love shall be Our spring of hope, our theme of joy; And when in heaven our Lord we see, His praise shall all our powers employ,"—Kelly.

OCTOBER XV.

"Whither shall I go from Thy Spirit? or whither shall I flee from Thy presence? If I ascend up into heaven, Thou art there: if I make my bed in hell, behold, Thou art there. If I take the wings of the morning, and dwell in the uttermost parts of the sea; even there shall Thy hand lead me, and Thy right hand shall hold me."—PSALM CXXXIX. 7—10.

"Be Thou, O Lord, within me, to strengthen me; without me, to watch me; over me, to cover me; under me, to hold me up; before me, to lead me; behind me, to bring me back; round about me, to keep off mine enemies on every side."—Bishop Andrews.

"Within Thy circling power I stand;
On ev'ry side I find Thy hand:
Awake, asleep, at home, abroad,
I am surrounded still with God."—Watts.

"Where'er I lift my soul in pray'r, On earth or sea, my God is there."

OCTOBER XVI.

- "Him that overcometh will I make a pillar in the temple of my God, and he shall go no more out."—Rev. iii. 12.
- "IT is said of the triumphant Christian, 'he shall go no

more out.' In this world, change and decay are stamped upon every thing around us. Our choicest blessings are suspended on the slenderest threads. Even our spiritual joys partake in some measure of the same fluctuating character. How great are apt to be the ebb and flow of the religious affections! How soon is the ardour of devotion chilled! How does the body seem to hang upon the soul, and to chain it to earth when it is soaring to heaven! But the Christian, exalted to be a 'pillar in the temple of his God shall go no more out.' The sun of his joys shall never go down. The well-spring of his comforts shall never fail. The joys of one moment shall be the joys of eternity. Inseparably united to God, he shall eternally participate in the pleasures which are at His right hand. He shall shine as a star in the firmament for ever and ever."-Rev. J. W. Cunningham.

"Then let the wheels of nature roll
Yet onward to decay:
We long to hail the rising sun,
That brings th' eternal day."—Doddridge.

OCTOBER XVII.

- "Charity suffereth long, and is kind:—Beareth all things, believeth all things, hopeth all things, endureth all things."—
 1 Cor. xiii. 4, 7.
- "Christian, ever cultivate a meek and quiet spirit; that magnanimity which is calm and considerate, and which tries to look at the day's grievances in to-morrow's light; that elastic and happy temper which, being the growth of grace, shall be independent of the weather,—that serenity which, whether in fog, or sickness, or hunger, or in sunshine, and health,

and bodily comfort, 'is not easily provoked.' And if this grace be in you,—if your spirit be so ruled that men find you the same yesterday and to-day,—your heart fixed amidst vexations, and amidst all its trials your temper tranquil, they will perceive that the religion from above is full of good fruits, and will admire its peaceful fruits in you."—Hamilton.

"May we the law of love fulfil, Lighten each other's burthens here, Suffer and do Thy righteous will, And walk in all Thy faith and fear."—Montgomery.

OCTOBER XVIII.

"The LORD is my Shepherd."—PSALM XXIII. 1.

"Он wonderful words! The Lord Jehovah is my Shepherd! I, a creature of yesterday, yet the eternal God is my Keeper! I, a frail and dying mortal, yet the Self-existent is my Preserver! I, a sinner that have often strayed like a lost sheep, vet Jehovah is my Shepherd! Oh how good, how great a Shepherd is the Lord my Shepherd! His hand has led me all my life long unto this day! His long-suffering has borne with the perverseness of my heart! His gracious promises have spoken comfort to my soul! His everlasting arm has been around me for a defence! Oh for a heart to love my Shepherd as I ought! Marvellous has been His love towards me! Poor, then, and destitute as I am, my Shepherd is the possessor of all things! Unworthy and unstable as I am, my Shepherd is the gracious and immutable Jehovah! Feeble and defenceless as I am, my Shepherd is the Almighty God! His fulness shall supply me. His wisdom shall direct me. His power shall preserve me. And into His everlasting fold He shall receive me, for 'the Lord is my Shepherd.'"—Stevenson.

"The Lord my Shepherd is, He knows my every need; And since I now am His, His care my soul will feed."

OCTOBER XIX.

"This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners."—
1 Tim. i. 15.

"THERE are certain truths, of which one should never be at any moment unconscious. 1st, I am a creature—a mere worm. 2d, I am a sinner, whose guilt exceeds all that can be expressed or conceived. 3d, I am redeemed by the blood of God's only dear Son, and completely reconciled to my God and Father. Now, then, I wish ever to have a creature-like spirit; a sinner-like spirit; and a saint-like spirit; no one of these would I lose for a moment, nor would I suffer any one of them to swallow up the rest. I would have the whole of my experience one continued sense—1st, of my nothingness, and dependance on God: 2d, of my guiltiness, and desert before Him: 3d, of my obligations to redeeming love, as utterly overwhelming me with its incomprehensible extent and grandeur."—Rev. C. Simeon.

"I heard the voice of Jesus say, Behold I freely give
The living water,—thirsty one. stoop down, and drink, and live.
I came to Jesus, and I drank of that life-giving stream,
My thirst was quenched, my soul reviv'd, and now I live in Him."
—H. Boron.

OCTOBER XX.

"Casting all your care upon Him; for He careth for you."

—1 Pet. v. 7.

"LET the burden of your daily cares be cast upon the Lord, believing that His providence extends to all your affairs, to all events concerning you, and to all the circumstances of them, even the most minute; that your times are in His hand, and all your ways at His disposal. Believe His promise, that all things shall be made to work for good to those that love Him, and then refer it to Him in everything to do with you and yours as seemeth good in His eyes, and rest satisfied in having done so, and resolve to be easy. Bring your cares to God by prayer in the morning, spread them before Him, and then make it to appear all the day, by the composure and cheerfulness of your spirits, that you have left them with Him. Commit your way to the Lord, and then submit to His disposal of it, though it may cross your expectations, and bear up upon the assurances God has given you, that He will care for you as the tender father for the child."—Matthew Henry.

"I'll spare all needless thinking,
Nor shall my mind be shrinking
Concerning what may be;
I'll follow Thy kind leading,
Dear Lord, in each proceeding;
That Thou'rt my all, sufficeth me."

—Moravian.

OCTOBER XXI.

"Cease from anger, and forsake wrath: fret not thyself in any wise to do evil."—PSALM XXXVII. 8.

"To be calm and cool in inferior things is better than zeal. 'A man of understanding is of an excellent spirit.' Injuries do not fret him into a flame, neither does any occurrence heat him into any height of joy, grief, or anger. Who more temperate than Moses; but set him to pray, and he is all life and zeal—it is one excellency of this fervency of spirit, that it allays all sinful impatience. David's fervency in prayer for his child when alive, made him bear the tidings of his death We hear not an angry word that Hannah replies to her companion Peninnah, and why? Because she had found the art of easing her troubled heart in prayer. Why need she contend with her adversary, who could be wrestling with God to espouse her quarrel; and were there nothing else to commend fervency of spirit in prayer, this is enough, that, like David's harp, it can charm the evil spirit of our passions, which, in their excess, the saint counts great sins, and finds them grievous troubles."—Gurnall.

> "Teach us to love each other, Lord, As we are lov'd of Thee; None who are truly born of God Can live in enmity."

OCTOBER XXII.

"Abide in Me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in Me."—John xv. 4.

"Wherever a soul believes in Jesus, loves Him, is made one spirit with Him, and depends on Him for wisdom, strength, and righteousness, that soul is united to Jesus. That soul is in the Saviour, even as the branch is in the vine; that soul is near to God. It is accepted in the Beloved, and becomes an object of the Father's solicitude and care. And it will experience the benefits of this union. It will be fruitful; it will be purified; it will be powerful in prayer; for if union to Jesus be salvation, productiveness, sanctification, and prevalency in prayer, are effects of this union, which He Himself has specified."—John xv. 2, 5, 7.—Hamilton.

"Him to know is life and peace,
And pleasure without end;
This be all my happiness,
On Jesus to depend,

"Daily in His grace to grow,
And ever in His love abide;
Only Jesus would I know,
And Jesus crucified."—Toplady.

OCTOBER XXIII.

"Looking unto Jesus."-HEB. xii. 2.

"THE way to be saved is to know the heart of God and

of Christ. 'And this is life eternal, that they might know Thee the only true God, and Jesus Christ, whom Thou hast sent.' If you only knew this, you would lay your weary head, with John, on His bosom. Look not on yourself, but look at Christ. You are looking for peace in striving, or peace in duties, or peace in reforming your mind; but look at His word, 'The God of hope fill you with all joy and peace in believing.' All your peace is to be found in believing God's Word about His Son. If for a moment you forget your own case altogether, and meditate on the glorious way of salvation by Christ for us, does your bosom never glow with a ray of peace? Keep that peace; it is juy in believing. Look as straight to Christ as you sometimes do at the rising or setting sun. Look direct to Christ. May the Lord open your eyes, and show you all that is in Christ! May you spiritually see Jesus and be glad; may you go to Him and find rest."-M'Cheyne.

"I heard the voice of Jesus say, Come unto Me and rest;
Lay down, thou weary one, lay down thy head upon My breast.
I came to Jesus as I was, weary, and worn, and sad,
I found in Him a resting-place, and He has made me glad."

—H. Bonar.

OCTOBER XXIV.

- "When I remember these things, I pour out my soul in me: for I had gone with the multitude, I went with them to the house of God, with the voice of joy and praise, with a multitude that kept holyday."—PSALM xlii. 4.
- "How frequently does the afflicted Christian, detained from the earthly sanctuary, feelingly adopt the language of David,

'My soul longeth, yea, even fainteth, for the courts of the Lord!' And how does he regret that those precious privileges of which he is now deprived, were not more fully improved! Let him remember, for his encouragement, that in every place the devout heart may find a sanctuary, which shall be to him 'none other than the house of God, and the gate of heaven.' Have not some of your silent, solitary Sabbaths been your sweetest? Has not God been more to you than ministers and sanctuary? When you have been prevented from hearing the voice of His ministers, have you not heard His voice speaking peace unto you? He deprives you of the streams, that you may dwell continually at the fountain, and thus on earth anticipate the perfection of heaven.'

"I may not to Thy courts repair, yet here Thou surely art:
Then consecrate a house of prayer in my surrender'd heart.
Lord! make Thy face on me to shine, that doubt and fear may cease:

Lift up Thy countenance benign on me, and give me peace."

— Montgomeru.

OCTOBER XXV.

"For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory."—
2 Cor. iv. 17.

"OH transcendent thought! ineffable conception! every way worthy of the pen of an inspired apostle. It is a weight of glory far more exceeding what it would have been, but for our present affliction. How very faint are all our notions, how very limited are all our contemplations, of the final

issue of our sanctified sufferings! Here, indeed, 'we know but in part.' The full development of all the plans and purposes of our heavenly Father must necessarily be reserved for the perfect and cloudless visions of another and brighter region. And, oh, what wonders of mercy will then be unfolded to our reverent and adoring gaze! How shall we then praise God for all His corrections; and find, amidst all the splendours of His presence, that the highest and purest joys of eternity are allied to the saddest and darkest periods of time! Then how will those jewels shine, which God has taken so much pains in polishing! Oh for all that vigour of faith, which will enable us more fully to discover and acknowledge the hand of God in every dispensation."—Lessey.

"It needs our hearts be wean'd from earth;
It needs that we be driven,
By loss of every earthly stay,
To seek our bliss in heaven."—C. Fry.

OCTOBER XXVI.

"Whom have I in heaven but Thee? and there is none upon earth that I desire beside Thee."—PSALM IXXIII. 25.

"To lose myself in Jesus; that is the perfect idea of heaven to me. All I want is Jesus. He is all, remember, oh remember this for ever! In all things make Him your all; in your thoughts and meditations, in your wishes and desires, in your will: the all of your comforts, and the all in your tribulations; your joy, your delight, your stay, your hope, your desire, your righteousness, your strength; the filler up of every hour, to whatever you may be called in that hour. He is to be the mover of every thought, action, word: He is to give strength to perform it: He is to take all sin from it, and take all the praise. In private, delight to be alone with Him; this is the sweetness of solitude. In intercourse with your friends delight to speak of Him; this is the endearing bond of family love. Seek Him only, and seek Him always, to be filled with Him in understanding, mind, will, heart, affections. Wish to be nothing, and Christ to be all."

"Whom have I on earth below?
Thee, and only Thee, I know.
Whom have I in heaven but Thee?
Thou art all in all to me."—Wesley.

OCTOBER XXVII.

"This people have I formed for myself; they shall show forth my praise."—Isa. xliii. 21.

"The gloomy Christian is an anomaly in grace. Christians are never gloomy because they are too religious, as the work alleges, but because they are not religious enough. Som are afraid of being happy. They look so much to themselve and their sins, and so little to Christ and His righteousness that they dare not be happy and assured Christians, let they may be, or may seem to be, presumptuous. Somelancholy temperaments forget that the more they joy God, the more cause for joy He will give them; the more

they praise Him for strength, the more strength they will receive; the more they thank Him even for the wish to conquer temptation, the more He will stand by them, and cause them to triumph for His name's sake."—Brewster.

"We expect a bright to-morrow,
All will be well;
Faith can sing through days of sorrow,
All, all is well.
On our Father's love relying,
Jesus every need supplying,
Or in living, or in dying,
All must be well."

OCTOBER XXVIII.

"For in Christ Jesus neither circumcision availeth anything, nor uncircumcision, but a new creature."—GAL. vi. 15.

"The characteristics of the 'new creature' are faith, love, holiness, and the other 'fruits of the Spirit.' These must be looked for as an evidence of our being new creatures in Christ Jesus. If our faith produce not holy tempers, it is no better than the faith of devils. Let Christian professors then weigh themselves in these balances of the sanctuary. Examine yourselves. Remember, that a proud Christian, an angry Christian, a worldly Christian, or a selfish Christian, in the sight of God, is no better than an adulterous or a murderous Christian, 'and we know that no murderer hath eternal life abiding in him.' Beware, then, of an inconsistent walk. Forget not that, although your good lives

cannot make your faith to be a saving faith, yet they must prove it to be so. Good fruits do not make a tree live, but they prove that it is not dead. And so if our faith be the genuine faith of the 'new creature,' it will manifest itself to God by a simple reliance upon Christ, and it will shew itself to man by a holy and useful life."—Rev. C. Clayton.

"Who are the friends of Jesus here,
And make their love to Him appear?
They who, with cheerful hearts and hands,
Will do whate'er the Lord commands."—Hurn.

OCTOBER XXIX.

"Though He were a Son, yet learned He obedience by the things which He suffered."—Heb. v. 8.

"'Though He were a son,' Christ had to learn suffering: we learn by it, because we are sons; and things we learn in this school which we should never have learned in any other,—our pride, our impatience, our selfishness, our little love for Christ or His saints, our worldliness of spirit, and our low thoughts of heaven. Prosperity, bright and unbroken, would leave you ignorant of what of all other things is most important for you to know—your guilt, your curse, your corrupt nature, your need of a Saviour, your helpless condemnation without a changed heart, and the being renewed in the spirit of your minds. And if ye know these things now, it is because the Lord has had a favour unto you. He taught you like the men of Succoth, with thorns and briars; and higher as each affliction came did you advance in heaven's

school. And if you are to be perfect, you will have more trials. Nearer, nearer to Christ will you be willing to get every day,—to His cross, to His likeness, to His heart, to His throne; and tribulation is the way thereto."—

Rev. D. Moore.

"Oh, when my heart seems sinking,
Let this my cordial be—
I of Thy cup am drinking,
To be conformed to Thee."

OCTOBER XXX.

"Our Father which art in heaven."-MATT. vi. 9.

"Bur what is the meaning of that little word 'our,' on the lips of Him who taught us this prayer? It has a deep and most important meaning; for by it our blessed Lord joins Himself to us in our approaches to the throne of grace. places Himself at the head of 'the whole family' of His praying people on earth, and teaches them to say, 'Our Father.' He takes by the hand the trembling penitent, as he is returning to his offended Father; or the humble believer, who as yet scarcely dares to 'lift up so much as his eyes to heaven,' and puts into his lips the prayer, 'Our Father.' When, therefore, we kneel down to begin our supplications with the earnest address, 'Our Father which art in heaven,' let us realize the truth that our Lord Jesus Christ Himself is interceding for us before the throne,—that He is placing Himself at our head,—that He is presenting our petitions to His Father and 'Our Father,'—that every prayer we offer in His name is sure of being heard, for He has said, 'Whatsoever ye shall ask the Father in My name, He will give it you."—Rev. George Cole.

"Since by a new and living way,
Access to Thee is given,
Poor sinners may with boldness pray,
And earth converse with heaven."—Hart.

OCTOBER XXXI.

"Let patience have her perfect work."—James i. 4.

"REST in the Lord, and wait patiently for Him 'to work in you His good pleasure.' Nature, ever impatient and restless. must have her own will, and have it now. But grace can wait long, and not feel tired, having chosen that better part which shall not be taken from her. And what is this better part but the will of her Lord, in which she rests, and to which she is conformed? Did we dwell in Him, we should not be suspicious, restless, impatient, or fretful. We should find peace flow as a river into the soul, refreshing it greatly by its healing waters. Joy would spring up in the heart to gladden us with its fruit, growing beside these streams of quietness. Entire submission to the will of God would then take full possession of the mind, which, like that of Christ, under every outward change, remains the same in its resignation to what pleases God. Patience in us would then have her perfect work, and we should be complete, wanting nothing."

"Lord, who hast suffer'd all for me,
My grace and pardon to procure;
The lighter cross I bear for Thee,
Help me, with patience, to endure."—Cowper.

NOVEMBER I.

"Lord, by Thy favour Thou hast made my mountain to stand strong: Thou didst hide Thy face, and I was troubled."— PSALM XXX. 7.

"IF the Lord does but hide His face, then are we troubled: our eyes no longer behold the horses and chariots of fire encamping round about; nothing but hosts of enemies appear on every side; we see more strength in the armies of the fallen one than in those of the Lord of Hosts, and cry out in fear and trembling, 'Alas! my master, what shall we do?' or so miserably low are we brought, that we hardly discern a master to complain to; or if we approach Him, like a crane or a swallow, so do we chatter, and are unable to ask for assistance in the time of the greatest need. But with Him is no variableness, neither shadow of turning. Though we believe not, yet He abideth faithful. He cannot deny Himself; and assuredly there is a needs-be for these manifold tempta-Self is painfully taught its weakness, and the unwilling heart brought to acknowledge the preciousness of Jesus."—H. Plumptre.

"Did we but trust our heav'nly Friend,
And on His faithful word depend,
This faith would cheer our gloomiest way,
And turn our darkness into day,
While still our constant aim would be,
O God! to live and die to Thee."

NOVEMBER II.

- "Why art thou cast down, O my soul? and why art thou disquieted within me? hope thou in God: for I shall yet praise Him, who is the health of my countenance, and my God."—PSALM xlii. 11.
- "Were all our sins and afflictions to be prayed away with a few words, whence these sad and repeated complaints of David? Why should God advise us to wait for Him, and persevere in hope? And how could faith and patience be exercised? In our closets we may be lifted up with high speculations; seem to be strong, and able to leap over all the walls; but in great distress we see how dejected and distrusting our hearts often are; but the Lord preserves us."—Bogatzky.
 - "'A little while,'—'t will soon be past;
 Why should we shun the promised cross?
 Oh, let us in His footsteps haste,
 Counting for Him all else but loss.
 - "' A little while,'—come, Saviour, come!
 For Thee Thy bride has tarried long;
 Take Thy poor wearied pilgrims home,
 To sing the new eternal song."

NOVEMBER III.

"Let my heart be sound in Thy statutes; that I be not ashamed."—PSALM CXIX. 80.

"ALAS! how common is it to profess to take Christ for a Saviour, while the heart is evidently worshipping mammon as its God! How possible is it to be 'carnally minded' in the midst of daily engagements in spiritual exercises! How important is the recollection, that no change of place, of company, or of circumstances, can of itself effect a change of heart! Can that heart which is found to be earthly—regarding secret iniquity, seeking praise or gain—and for the attainment of these ends shrinking from the appointed Cross —can that 'heart be sound' in the Lord's 'statutes'? Impossible! But on the other hand, if you find that your trust in God is sincere, your desire towards Him supreme, your obedience to Him entire, prize these evidences of 'soundness of heart.' Thank God for them, for they are the workings of His mighty Spirit in your heart—perhaps the answers to the prayers which that same Spirit had indited,—'Let my heart be sound in Thy statutes." - Rev. C. Bridges.

> "Emptied of earth I fain would be, Of sin, of self, of all but Thee, Reserved for Christ, that bled and died, Surrender'd to the Crucified."—Toplady.

NOVEMBER IV.

"Having loved His own which were in the world, He loved them unto the end."—JOHN XIII. 1.

"YES, 'unto the end.' Through all their faults, and weaknesses, and miscarriages, and sins; through the unwatchfulness of some that slept, through the cowardice of one that denied, through the inconstancy of those who forsook Him at His bitter Cross, through the faithlessness of those who treated as an idle tale the report that He had risen from the grave,—through all this, and a great deal more, Jesus loved His disciples—never ceased from loving them. It might be that at times their unbelief and infirmity opposed an apparent check to this love; it seemed not to flow towards them so evenly and so kindly as usual; but this was only momentary, like a casual obstruction opposing the course of some majestic stream. In a moment all is calm, onward, resistless as before. Nothing shall effectually divert the eternal, unchanging love 'Having loved His own which were in the world, He loved them unto the end."—Rev. D. Moore.

"O Thou, the contrite sinners' Friend!
Who, loving, lov'st them to the end;
On this alone my hopes depend,
That Thou wilt plead for me."

NOVEMBER V.

"Fear the Lord, and serve Him in truth with all your heart: for consider how great things He hath done for you."—
1 Sam. xii. 24.

"EVERY station has its peculiar duties: every individual has peculiar gifts; there is not one so lowly or so ill-endowed she cannot do something for the love and service of her Redeemer God, nor one so high and gifted that she may be excused for thinking anything her own, that she should withhold it from Him. And why is that imperious yoke so easy, that burthen of obligation so light, so blessed? Because it comes of love. and is achieved by love; Jesus claims it as the requital of His love to us, and receives it as the offering of our love to Him. In that blessed Redeemer's service, not one thing is required that is not first bestowed; not a service for which strength is not given, nor a grace that has not been promised. We serve a Master, who gives us all for nought; and we repay Him only with His own. Whatever God requires of you, ask of Him; and for knowledge of what He requires of you, ask Him; and for the will to do it, ask Him; and for the love that sweetens all we do."—Caroline Fry.

"May ev'ry hour successive bear
Some thankful tribute to Thine ear;
And by Thy grace, accepted be
My works of love perform'd for Thee."—Watts.

NOVEMBER VI.

"Lay not up for yourselves treasures upon earth."

—Matt. vi. 19.

"Go, lay out all that you have and all you are, for Christ; your time, your talents, your wealth, your earthly possessions and comforts, your health and strength, yea, and your own life also; for it is true of all we lose in this world, that it is treasure laid up for us in heaven. Every single act performed to God's glory, every word spoken for Him, every 'cup of cold water' given to the members of His body for His sake. -all, all is accumulating our 'treasure in heaven.' And every fresh development of the fruits of the Spirit in our hearts, shall be fresh treasure also to 'the Lord of the Oh, did we but remember this, in what a different light would all the events of time appear to us! We should see that each has its bearing on eternity, and that in every passing moment we are and must be sowing! It is this which renders life so valuable; it is this which makes it so responsible a trust."

"Is there a thing beneath the sun
That strives with Thee my heart to share?
Ah! tear it thence, and reign alone,
The Lord of every motion there.
Then shall my heart from earth be free,
When it has found its all in Thee."—Wesley.

NOVEMBER VII.

"But when the fruit is brought forth, immediately he putteth in the sickle."—MARK iv. 29.

"JUST as the husbandman in sowing the field, does not expect that when the corn has sprung up it will remain growing in that field as long as time shall last; so, the heavenly Husbandman does not design for us that we should always continue here. But 'when the fruit is ripe, immediately he putteth in the sickle.' Thus whenever we lose a Christian friend, it is the Husbandman gathering the wheat into the barn; it is Jesus plucking one of the lilies He had planted here for a season, to place it in His own bosom. (Cant. vi. 2.) Now this trial is not without benefit to us also. for every such loss is but a fresh means of drawing up our affections whither our Saviour Christ is gone before. The less we have to bind us down to earth, the more readily shall we wing our flight heavenwards. For after all, the sweetest and highest enjoyments of an earthly home, and the love of the dearest friends of earth, can form but a faint and transient foretaste of the happiness laid up for us in heaven—the 'Father's house' above.

"Let us be wean'd from things below,
Let hope our grief expel,
Till to our friends above we go,
With Christ in bliss to dwell."—Watts.

NOVEMBER VIII.

"And caused the light of His cloud to shine."—Job xxxvii. 15.

"CLOUDS there are to the mental sight, and pressing heavily on each human soul, for man is born to trouble as the sparks fly upwards. What home, what life is there which knows perpetual sunshine? Dangers and difficulties, trials and temptations are shot into every woof, and run through the whole web of man's existence here on earth, but each carries with it a gleam of light too often unseen, unfelt, because we will not see it, and will not remember that 'God wearieth the thick cloud, and scattereth the bright cloud.' He sends us the cross because it is that alone which unites earth to heaven, and we must accomplish its length and breadth ere we can win the crown laid up for us in the mansions above. He sends us grief and disappointment.— 'clouds' upon our existence, that, by means of them, our hearts may be drawn upward, and our affections there fixed where only true joys are to be found; but we shut our eyes to the 'light' that is meant to cheer us in our struggle, and so we grope on in darkness, and the bow in the cloud is set there for us in vain."

"Oft I walk beneath the cloud,
Dark as midnight's gloomy shroud;
But when fear is at the height,
Jesus comes, and all is light."—R. M. M'Cheyne.

NOVEMBER IX.

"Yea, He is altogether lovely."—Song of Sol. v. 16.

Ir but one or two of the shallowest waves should roll in pon the shore of your heart from the ocean of God's love in hrist, you would shake off your unbelieving fears, and run fter God, longing to be bathed in the unfathomable ocean of hat love. Did you but know in any measure 'what is the readth, and length, and depth, and height of the love of 'hrist which passeth knowledge,' you would flee into the mbrace of His everlasting arms. What empty shadows the leasures, the profits, the honours of this world are! hat we may tread them under foot, that we may win Christ! In glimpse of Christ's excellency and glory would make us ick of longings and thirstings after the enjoyment of His ove. Did we but see a millionth part of the loveliness of Iim who 'is altogether lovely,' we would cry aloud, 'Whom lave I in heaven but Thee? And there is none upon earth hat I desire beside Thee.' "-Hewitson.

"Stronger His love than death and hell,
Its riches are unsearchable:
The first-born sons of light
Desire in vain its depths to see;
They cannot reach the mystery,
The length, and breadth, and height."—Wesley.

NOVEMBER X.

- "Thou wilt keep him in perfect peace, whose mind is stayed on Thee: because he trusteth in Thee."—Isa. xxvi. 3.
- "Gop denies us, it may be, the goodly thing we coveted, the blessing which alone, among all others, we should care to call our own, and why?—To lead us to the high ground of implicit trust; and to show to us the upper side of the cloud, the side nearest to heaven, where 'He spreadeth His light upon it.' He would teach us with joy to draw water out of 'the wells of Salvation;' and to forsake 'cisterns, broken cisterns, that can hold no water.' And the peace of a subdued and broken will, and a simple childlike reliance of heart in that strength which is made perfect in our weakness, is something deeper, holier, more satisfying far, than the realization of the brightest dream of earthly happiness."
 - "If through the deep waters He cause thee to go,
 The rivers of grief shall not thee overflow;
 For He shall be with thee, thy troubles to bless,
 And sanctify to thee thy deepest distress.
 Fear not; He is with thee! O be not dismay'd!
 He—He is thy God, and will still give thee aid;
 He ll strengthen thee, help thee, and cause thee to stand,
 Upheld by His righteous, omnipotent hand."

NOVEMBER XI.

- "Though I walk in the midst of trouble, Thou wilt revive me."

 —Psalm CXXXVIII. 7.
- "How often does the Lord send tribulations, that His people

may see more of His gracious hand! How often when the waters are troubled, do we recognise the presence of the great Covenant Angel Himself, and experience the plenitude of His upholding grace and mercy! How earnest should our prayer be, that every trial might serve to unfold to us more of the preciousness of Jesus. As prop by prop, which was wont to support us on earth, may be giving way, may we know what it is to lean our whole weight upon Him, and leave our whole case with Him, repairing to Him as the friend that 'sticketh closer than any brother,' into His sympathizing bosom to confide every want, from His inexhaustible treasury to draw every consolation, and on His upholding arm confidingly and habitually to rest."

"It is enough, my precious Lord,
Thy tender sympathy!
There is no sorrow e'er so deep
But I may bring to Thee."

NOVEMBER XII.

"He loved them unto the end."-John xiii. 1.

"How deeply shall we feel the preciousness of these words, when that end comes,—when for the first time we shall see what the love of Christ is, comprehend it in all its length, and breadth, and depth, and height, see it as it reaches far back to our election in the eternal ages, and lose ourselves in its infinite contemplation, as we become absorbed into the life of God. Yes, that which to us, as responsible beings, will be the end of everything—the end of effort, the end of probation, the end of repentance, the end of prayer—will show us more than ever the enduring love of Christ, and will make us see

that through sorrow, through temptation, through the darkness and through the night, the love of Christ has flowed on in one calm and unbroken stream, and that 'neither death, nor life, nor angels, nor principalities, nor height, nor depth, nor any other creature,' ever has been able, or ever shall be able, 'to separate us from the love of God, which is in Christ Jesus our Lord.'"—Rev. D. Moore.

"Lift the eye, Christian, just as it closeth;
Raise the heart, Christian, ere it reposeth:
Thee from the love of Christ nothing shall sever;
Mount when thy work is done,—praise Him for ever."

NOVEMBER XIII.

"Let this mind be in you, which was also in Christ Jesus."
—Phil. ii. 5.

"The mind of Jesus! What a study is this! 'To be conformed to the image of His Son!'—it is the end of God in the predestination of His Church from all eternity. 'We shall be like Him!'—it is the Bible picture of heaven! We must never, indeed, forget that it is not the mind, but the work of Immanuel which lies at the foundation of a sinner's hope. He must be known as a Saviour, before He is studied as an Example. His doing and dying is the centre jewel, of which all the virtues of His holy life are the setting. But neither must we overlook the Scripture obligation to walk in His footsteps and imbibe His Spirit, for 'if any man have not the Spirit of Christ, he is none of His.' But it is comforting to know that there is a day coming, when, in the full vision and fruition of our Glorious Original, we shall be able

to say, in the words of an inspired apostle, 'We have the MIND OF CHRIST.'"

"Be Thou my pattern; make me bear More of Thy gracious Image here; Then God, the Judge, shall own my name Among the followers of the Lamb."— Watts.

NOVEMBER XIV.

"We are journeying unto the place of which the LORD said, I will give it you."—Num. x. 29.

"Lord, increase our faith; let it rise above all difficulties and all trials. Let these drive me closer to Him who has promised to make me 'more than conqueror.' Let them quicken my longings for the true home of my soul above. May it be my grand ambition here to be a 'pilgrim' in everything; to be pitching my tent day by day nearer heaven, imbibing every day more of the pilgrim character, and longing more for the pilgrim's rest. May I be enabled to say, with an increasingly chastened spirit, of this passing world, 'Here I have no continuing city.' May this assurance dry all tears, and reconcile me to all sorrows, 'I am journeying unto the place of which the Lord hath said, I will give it you.'"

"Here in the body pent,
Absent from God I roam,
Yet nightly pitch my moving tent
A day's march nearer home.

"My Father's house on high,
Home of my soul, how near
At times to faith's illumin'd eye
Thy golden gates appear!"—Montgomery.

NOVEMBER XV.

"And He took bread, and gave thanks, and brake it, and gave unto them, saying, This is My body which is given for you: this do in remembrance of Me. Likewise also the cup after supper, saying, This cup is the new testament in My blood, which is shed for you."—LUKE XXII. 19, 20.

"The true eating and drinking of the body and blood of Christ is, with a constant and lively faith, to believe that He gave His body and shed His blood on the cross for us, and that He does so join and incorporate Himself to us, that He is our Head, and we His members, and flesh of His flesh, and bone of His bone, having Him dwelling in us, and we in Him. And herein stands the whole effect and strength of this sacrament. And this faith God works inwardly in our hearts by His Holy Spirit, and confirms the same outwardly to our ears by the hearing of His word, and to our other senses by the eating and drinking of the sacramental bread and wine in the holy supper."—Cranmer.

"To feed by faith on Christ, my bread,
His body broken on the tree,—
To live in Him, my living Head,
Who died and rose again for me;
Be this my joy and comfort here;
This pledge of future glory mine."—Montgomery.

NOVEMBER XVI.

"I trusted in Thee, O LORD: I said, Thou art my God."
—PSALM XXXI. 14.

"IT is hard to keep the helm up against so many cross winds

as we meet withal upon this troubled sea of life. I therefore cast all my concerns on the Lord. In the midst of painful events, I say with myself, Is this an affair in which God will not choose for me? or is it an affair in which He will choose otherwise than well? Can infinite wisdom be mistaken? Can perfect goodness intend me evil? Have I left my eternal interests with God, and can I not trust Him with those of time? I find that while faith is steady, nothing can disquiet me; and when faith totters, nothing can establish me. stay myself on God, and leave Him to work in His own way and time, I am at rest, and can sit down and sleep in a promise, even when a thousand troubles rise up against me: therefore my way is not to plan beforehand, but to go on with God day by day. 'Sufficient unto the day is the evil thereof.' Upon this God do I live, who is our God for ever, and will be our guide even unto death."

> "O Holy Saviour! Friend unseen! Since on Thine arm Thou bid'st us lean, Help us throughout life's changing scene By faith to cling to Thee!"

NOVEMBER XVII.

"My Beloved is mine."—Song of Sol. ii. 16.

"This is faith—a complete, unhesitating embracing of Christ as my righteousness, my strength, my all. A common mistake is, that this clear conviction that Christ is mine, is an attainment far on in the divine life, and that it springs from evidences to be seen in the heart. But the moment Jesus reveals Himself, the soul may cry out, 'My beloved is mine!' I suppose it is almost impossible to explain what it is to come

to Jesus, it is so simple. As far as the Lord has given me light in this matter, and looking at what my own heart does in like circumstances, I do not feel that there is anything more in coming to Jesus, than just believing what God says of His Son to be true."—M'Cheyne.

"If God is mine, then present things
And things to come are mine;
Yea Christ, His Word, and Spirit too,
And glory all divine.

"Oh tell me, Lord, that Thou art mine; What can I wish beside? My soul shall at the fountain live, When all the streams are dried."

NOVEMBER XVIII.

"We shall all stand before the judgment-seat of Christ."

—Rom. xiv. 10.

therefore pray Thee, help Thy servants, whom Thou hast redeemed with Thy precious blood.' Amidst the calm and quiet succession of common events it is hard for us to realize that great event which these words set before us. Our Lord Himself was well aware how powerful would be the temptation to unbelief in the minds of His followers, from this steady course of worldly habits and occupations. And we do well to beware, lest the long forbearance of God, and the bustle of worldly interests and employments, should appear to us to form a security against the near approach and sudden revelation of this solemn day. The charge is distinct and plain,—'Be ye also ready; for at such an hour as ye think not the

Son of man cometh.' Let us therefore labour earnestly to enter into that rest which remaineth for the people of God."

"Great God, what do I see and hear!
The end of things created!
Behold the Judge of man appear,
On clouds of glory seated!
Low at His cross, I view the day
When heaven and earth shall pass away,
And thus prepare to meet Him."—Luther.

NOVEMBER XIX.

"But Mary kept all these things, and pondered them in her heart."—LUKE ii. 19.

"Christians seem to expect that their views of Christ and their love to Him will increase, without their using the proper means. They should select some scene in His life, and meditate long upon it, and strive to bring the circumstances before their minds, and imagine how He thought and felt at the time. At first all will appear confused and indistinct; but then let them continue to look steadily, and the mist will disappear, and their hearts will begin to burn with love to their Saviour."—Payson.

"Look to Him till the sight endears
The Saviour to thy heart;
His pierced feet bedew with tears,
Nor from His cross depart.

"Look to Him till His dying love
Thy ev'ry thought control;
Its vast constraining influence prove
O'er body, spirit, soul."

NOVEMBER XX.

"Thy words were found, and I did eat them; and Thy word was unto me the joy and rejoicing of mine heart."—
Jer. xv. 16.

"'EAT the word,' when you have 'found it;' and it will be unto you the joy and rejoicing of your heart. The name of Jesus, the great subject of the Word, will be more precious vour love will be inflamed—your perseverance established and your heart enlivened in the spirit of praise. Thus Luther recommends us to 'pause at any verse of Scripture we choose, and to shake, as it were, every bough of it; that, if possible, some fruit at least may drop down to us.' Should 'this mode,' he remarks, 'appear somewhat difficult at first, and no thought suggest itself immediately to the mind capable of affording matter for a short ejaculation; yet persevere, and try another and another bough. If your soul really hungers, the Spirit of God will not send you empty away. You shall at length find in one, and that perhaps a short verse in Scripture, such an abundance of delicious fruit, that you will gladly seat yourself under its shade and abide there, as under a tree laden with fruit."—Rev. C. Bridges.

"Lord, from Thy word remove the seal,
Unfold its hidden store;
And teach us, as we read, to feel
Its value more and more."—Bathurst.

NOVEMBER XXI.

"O the depth of the riches both of the wisdom and knowledge of God! how unsearchable are His judgments, and His ways past finding out!"—Rom. xi. 33.

"God will not have great things brought to pass, either altogether without means, or by those means altogether which are, to our seeming, probable and likely. Not without means, lest under colour of repose in God, we should nourish at any time in ourselves idleness; not by the mere ability of means gathered by our own providence, lest, prevailing by helps which the common course of nature yieldeth, we should offer the sacrifice of thanksgiving for whatsoever prey we take to the nets which our fingers did weave. This is the cause, why. as none of the promises of God do fail, so the most are in such sort brought to pass, that if we consider the circuit wherein the steps of His providence have gone, the consideration thereof cannot but draw from us the selfsame words of astonishment which the apostle useth. Let it therefore content us always to have His word for an absolute warrant; we shall receive and find in the end; it shall at length be opened unto you,—however, or by what means, leave to God."— Hooker.

"Blind unbelief is sure to err,
And scan His work in vain;
God is His own interpreter,
And He will make it plain."— Cowper.

NOVEMBER XXII.

"Even Jesus, which delivered us from the wrath to come."
—1 Thess. i. 10.

"My heart has been to-day overwhelmed with the fulness of meaning that is attached to the name of Jesus. says, 'There is none other name under heaven given among men whereby we must be saved.' St. Paul says, 'It is a name at which every knee shall bow, of things in heaven, and things in earth, and things under the earth.' My thoughts were led to contemplate the difference between what the spirit in the Apostle saw in this name, and what is discerned in it even by the highest saint, how much more then by the rejecting sinner, who sees no beauty in Him that he should desire Him. But when the soul is awake, how precious is that name which to the dead brings life—to the condemned pardon—to the unholy purity—to the stranger a son's place and portion—to the soul bowed down under the dominion and condemnation of sin. freedom from its punishment and slavery, even the liberty of dear children to be free in doing the Lord's will. Surely, we may bless God for the unspeakable gift of His precious name, which gives peace to the sad soul, and feedeth the hungry with good things."—Groves.

"I rest my soul on Jesus,—This weary soul of mine;
His right hand me embraces, I on His breast recline
I love the name of Jesus, Immanuel, Christ, the Lord;
Like fragrance on the breezes His name abroad is pour'd."
—H. Bonar.

NOVEMBER XXIII.

"Give us this day our daily bread."-MATT. vi. 11.

"What I would like to press upon all who are beset with anxieties about the future days they are to live in this world, is, that daily bread is one of those objects. It is agreeable to the will of God that you ask it; for it is the very petition which the Son of God taught His disciples. You have a full warrant for believing, then, that you shall get it; and according to the faith of your prayer, so will it be done unto you. This harmonises with the precept, 'Take therefore no thought for the morrow.' I shall only add, that if the most anxious and unhappy men in the world were examined as to the ground of their disquietude, it would be found, in 999 cases out of 1,000, that the necessity of the day was not the ground of it. They carry forward their imaginations to a distant futurity, and fill it up with the spectres of melancholy and despair."—

Dr. Chalmers.

"Does each day upon its wing
Its allotted burden bring?
Load it not beside with sorrow
Which belongeth to the morrow.
Strength is promised, strength is given,
When the heart by God is riven;
But foredate the day of woe,
And alone thou bear'st the blow."

NOVEMBER XXIV.

"Her ways are ways of pleasantness, and all her paths are peace."—Prov. iii. 17.

"WE may see the pleasantness of wisdom's ways, even upon

earth: for what state can be conceived more comfortable and joyful to a frail creature like man, than this—to have a God to go to, whom he can call his Father; who has received him, though altogether unworthy, as His child; who makes all things to work together for his good; and who has a mansion of bliss prepared for him above. Within a short period he will enter upon the possession of his heavenly home, and will enjoy the full blessings of his Father's house. In the meantime he loves his Father; serves Him with sincerity; knows that his imperfect services are accepted for his Saviour's sake; and has no delight equal to that of communing with his Father in heaven. He feels this to be the bliss for which man was made. The taste of it is essentially distinct from that of every other pleasure with which he is acquainted; and he is persuaded that he needs only the constant enjoyment of it, in order to be completely blessed. He performs his duties with peace of conscience, and like one at home in religion; and when, having put off this earthly tabernacle, he shall awake up after the likeness of God, he knows that he shall be entirely and eternally satisfied."—Rev. J. Milner.

"The world can neither give nor take,
Nor even comprehend,
That peace of God which Christ hath bought,
That peace which knows no end."

NOVEMBER XXV.

"Christ Jesus came into the world to save sinners; of whom I am chief."—1 TIM. i. 15.

"One chief mark of the saints' maturity in grace is their mortification of those self-exalting feelings, in which, while

young in the Christian life, they were prone to indulge; their consequent deeper sense of their own unworthiness, and their more ardent longings for a larger measure of the transforming energy of the Holy Ghost. As when the natural corn is ripe, it bows the head and stoops lower than it did in its earlier stages, so, as the people of God grow ripe for heaven, they become more acquainted with the deceitfulness and desperate wickedness of their own hearts, and with the extensive requirements of God's law; and hence, the nearer they approach to heaven, the less will they 'think more highly of themselves than they ought to think,' and the more they will abound in expressions of their own unworthiness, calling themselves, like Paul, 'the chief of sinners.'"—

Rev. C. Clayton.

"But oh! no foe invades the bliss,
When glory crowns the Christian's head;
One view of Jesus as He is
Will strike all sin for ever dead."—Cowper.

NOVEMBER XXVI.

"God said, Let there be light: and there was light."

—Gen. i. 3.

"THERE are truths linked with light, which are open to our search. It is a casket rich in Gospel jewels. In its fair form we see the fairer features of the Lord of light. The Holy Spirit—no doubtful guide—proclaims, 'That was the true light, which lighteth every man, which cometh into the world.' Jesus, too, exalts it as His emblem, when He instructs, 'I am the light of the world; he that followeth Me

shall not walk in darkness, but shall have the light of life.' The prophet, too, gazing on the rays of Christ, sings, 'The people that walked in darkness have seen a great light.' The apostle, intent on Jesus, exhorts, 'Shew forth the praises of Him who hath called you out of darkness into His marvellous light.' We should close our eyes, then, on the high purposes of light, if we failed to trace therein the transcendent beauties of salvation's dayspring."—The Ven. Henry Law.

"I heard the voice of Jesus say,
I am this dark world's light,
Look unto Me, thy morn shall rise,
And all thy day be bright.

"I looked to Jesus, and I found
In Him my Star, my Sun;
And in that light of life I'll walk,
Till travelling days are done."—H. Bonar.

NOVEMBER XXVII.

"The gift of God is eternal life, through Jesus Christ our Lord."—Rom. vi. 23.

"Salvation sometimes appears so great, so wonderful a thing to be conferred upon simply believing, that the very thought of the excellency of it, and of the freeness of it, engenders unbelief. To have all sins at once forgiven, to be made a partaker of eternal life, a child of God, and a joint heir with Christ of eternal glory—these, indeed, are great things; too great, too good, too rich for us to receive; but not too great, too good, or too rich for God to give! The

soul may indeed wonder at it, and say, 'What! to be raised above angels! to be made like Christ! to live with Him in eternal joy!' Thou sayest, 'It is too great.' But good as they are, God giveth them to such as thou art. Be content. Let God give like Himself, and do thou receive like thyself. He hath all, and thou hast nothing."—Bunyan.

"Nothing in my hand I bring; Simply to thy cross I cling; Naked, come to Thee for dress; Helpless, look to Thee for grace; Vile, I to the fountain fly; Wash me, Saviour, or I die."—Toplady.

NOVEMBER XXVIII.

"I am thy shield, and thy exceeding great reward."

—Gen, xv, 1.

"O MY soul, is this all-satisfying treasure yours? It turns all dross to gold, all clouds to sunshine, all sighs to song, and earth to the very gate of heaven. Mark well the vast assurance, 'I am thy exceeding great reward.' There would have been wondrous grace in the word, I will give some recompense; but it is more than grace to say, I myself am your reward. The prospect of future glory would have been sweet encouragement; but it is mercy above mercy to bestow a present, instant privilege. I am your reward. Mark, then, the vast assurance. Christ Himself is the reward, the present reward, the great reward, the exceeding great reward, which fills believing hearts. All He is, and all He has, is theirs. Theirs by His love, which had no

birth;—theirs by His grace, which has no bounds;—theirs by His promise, which has no change;—theirs by His gift, which cannot be recalled. Fain would I speak of the reward which He gives in the gift of Himself. But here the tongues of men and angels fail."—Archdeacon Law.

"All my treasure is above,
All my riches is Thy love;
Who Thy depth of love can tell,
Infinite, unsearchable!"—Wesley.

NOVEMBER XXIX.

"I the LORD do all these things."—Isa. xlv. 7.

"Daily blessings, direct from the Lord's own hand, are so numerous, and so regularly supplied, that we forget that they are daily, hourly gifts from the Lord's mercy. We live—He gives us life. We breathe—and every instant breathe the air that God alone can form. 'He formed the earth and made it' for our abode. He forms our food, and 'gives us water of the rain of heaven.' Were He to withhold either we should perish. He gives us days and seasons in their order. If He should sometimes forget us, as we forget Him; if He should forget to make the sun rise as often as we forget to thank Him for its light; if He should forget to send the shower, or to make the harvest to ripen, as often as we forget that they are His gifts to us, the last woe would be accomplished upon a thankless world. We forget to read His word, forget to pray, forget to keep His commandments, forget His Sabbaths, forget to deal justly with our fellowmen, and then are discontented if we do not receive at His hand all that our vain wishes crave. Were the Lord to deal by us as we deal by Him, and by each other, how little should we have! We receive our 'daily bread' only because 'His mercy endureth for ever.'"

"For all these things we bend our knee;
Our thankful spirits bow;
Yet from Thy gifts we turn to Thee:—
Be Thou our portion, Thou."—Montgomery.

NOVEMBER XXX.

"The blood of Jesus Christ His Son cleanseth us from all sin."—1 John i. 7.

"To have been washed in the 'fountain' that God has 'opened for sin and for uncleanness,' and yet imagine some stains of sin still to remain, is to disparage Christ's atoning blood. That blood cleanses, not from some sins, but 'from all sin.' If believers, therefore, have uneasiness about past sins, as though they were still imputed, they are undervaluing the perfectly finished work of Christ. Oh, how slow are even Christians to believe what the Lord has spoken! This lingering unbelief dishonours God, and robs His people of much joy. How happy, on the contrary, is the simple child of faith. God tells him He is satisfied with the precious blood of Christ—of the 'Lamb of God, which taketh away the sin of the world.' He humbly says, in the simplicity and confidence of a believing heart, 'What God tells me must be true.' Christ, my surety, took my debt, and paid it. Christ,

my substitute, took my sin, and bore its curse. He died in my stead. The question, then, between God as a Judge, and me as a sinner, is settled, and I am at peace."

"I lay my sins on Jesus, the spotless Lamb of God;
He bears them all, and frees us from the accursed load.
I bring my guilt to Jesus, to wash my crimson stains
White in His blood most precious, till not a spot remains."

—H. Bonar

DECEMBER I.

"Looking unto Jesus."-HEB. xii. 2.

"LOOKING unto Him will brighten life's dark spots, and sweeten and sanctify its bright spots. Afflictions will become beautiful in the light of His countenance; and the rays of His glory, seen through the sorest trial, will make us sing in the midst of it, 'It is good for me that I have been afflicted.' When we see Death approaching, the invader will present a very different aspect seen in the light of the countenance of Jesus, from what he does as seen by strangers to the Cross: he will come a consecrated servant from Christ, the Master. to relieve us from running, doing, labouring, and to introduce us into that rest where there is fulness of joy. In all time of our tribulation, in all time of our wealth, in the hour of death, and in the day of judgment, let us look to Jesus. When the heart grows faint, and the arm grows weary, and the strong men bow themselves, and the grasshopper is felt to be a burden, and life is closing, look only to One, and that One, Jesus."—Dr. Cumming.

"Every creature-hope and trust,
Every earthly prop or stay,
May lie prostrate in the dust,
May have failed or passed away;—
Then, when darkest falls the night,
Jesus comes, and all is light."—Spitta.

DECEMBER II.

'Acquaint now thyself with Him, and be at peace."

—Job xxii. 21.

man who lives with God in little matters, who walks dod in the minutiæ of his life, is the man who becomes est acquainted with God, with His character, His faiths. His love. To meet God in my daily trials, to take m the trials of my calling, the trials of my family, the of my own heart; to take to Him that which brings the upon my brow, that rends the sigh from my heart, nember that it is not too trivial to take to God.—above take to Him the least taint upon the conscience, the est pressure of sin upon the heart, the softest conviction parture from God,—to take it to Him, and confess it at ot of the cross, with the hand of faith upon the bleeding ce,—oh, these are the paths in which a man becomes itely and closely acquainted with God; and by these will learn more of the love, the wisdom, and the of our glorious covenant God and reconciled Father!" nslow.

"So may my walk be close with God, Calm and serene my frame; So purer light shall mark the road That leads me to the Lamb."—Cowper.

DECEMBER III.

"Them also which sleep in Jesus will God bring with Him."
—1 THESS. iv. 14.

"Christian mourner! 'Thy brother shall rise again.' Wish him not back amid the storms of the wilderness. Be thankful rather that the wheat is no longer out in the tempest and rain; but safely garnered—eternally housed. Thou wouldst not, surely, if thou couldst, weep that blest one back from glory—ask him to unlearn heaven's language, and be once more involved in the dust of battle? Nay, rather 'rejoice in hope of the glory of God.' Death is not an eternal sleep. Weep not for those who have 'departed to be with Christ.' It is with them 'far better.' Oh, happy day, when I shall see my Saviour God in all the glories of His exalted humanity; and with Him, the once 'loved and lost,' now the loved and glorified, never to be lost again! The Lord my God shall come, and all the saints with thee."

"Oh, think that, while you're weeping here,
His hand a golden harp is stringing;
And, with a voice serene and clear,
His ransom'd soul, without a tear,
His Saviour's praise is singing."

DECEMBER IV.

- "When thou passest through the waters, I will be with thee; and through the rivers, they shall not overflow thee: when thou walkest through the fire, thou shalt not be burned; neither shall the flame kindle upon thee."—Isa. xliii. 2.
- "What a diversity of afflictions in this trial-world!—
 'Waters,' 'streams,' 'floods,' 'flames,' 'fires'! The
 Christian is here forewarned that he will encounter these
 in one of their innumerable phases; whether it be loss of
 health, loss of wealth, loss of friends, baffled schemes, or
 blighted hopes. But, blessed thought! these trials have their
 limits. The floods will not 'overflow,' the fires will not
 'burn,' the flames will not 'consume.' God will 'stay His
 rough wind in the day of His east wind.' He will say,
 'Thus far shalt thou go, and no farther.' And, better still,
 Jesus will be in all these trials, and prove sufficient for them
 all."—The Bow in the Cloud.

"Then, cheer thee, cheer thee! though the flame Consume thy wasting, suffering frame; Thy gold nor harm shall find nor loss; He will but purge away the dross, And fit it, graced with many a gem, To form His glorious diadem."

DECEMBER V.

- "Let the Lord be magnified, which hath pleasure in the prosperity of His servant."—PSALM XXXV. 27.
- "What is prosperity? Is it the threads of life weaved into

a bright tissue ?—a full cup—ample riches—worldly applause -an unbroken circle? Nay, these are often a snare, received without gratitude, dimming the soul to its nobler destinies. Often spiritually, it rather means God taking us by the hand into the lowly valleys of humiliation; leading us as He did His servant Job of old, out of his sheep, oxen, camels, health, wealth, children, in order that we may be brought to lie before Him in the dust, and say, 'Blessed be His name!' He has too great an interest in our spiritual welfare to permit us to live on in what is misnamed 'Prosperity.' When He sees duties languidly performed or coldly neglected, the heart deadened, and love to Himself congealed, by the absorbing power of a present world, He puts a thorn in our nest to drive us to the wing, and prevent us being grovellers for ever. Commit, therefore, all that concerns thee to His keeping, and leave it there."

"In every condition, in sickness, in health, In poverty's vale, or abounding in wealth, At home, or abroad, on the land, on the sea, As thy day may demand, shall thy strength ever be."

DECEMBER VI.

"Your iniquities have separated between you and your God, and your sins have hid His face from you."—Isa. lix. 2.

"What language can describe the feelings of that heart from which, after having 'tasted that the Lord is gracious, the sensible presence of Deity is withheld? To have once felt in temptation that there was One to whom I might look for succour; and in doubt, One who would direct my steps; and

in danger, One from whom I might expect deliverance: and then to feel, while surrounded by temptations, threatened by dangers, and doubts are multiplied, that 'my iniquities have separated between me and my God, and my sins have hidden His face from me'—this gives birth within to an anguish of soul more acute perhaps than any felt on this side the grave. But the mercy of God is free to all, sufficient for all; the fountains of God are open to all; and if you return and repent, the declaration that 'the blood of Jesus Christ cleanseth from all sin,' shall be a promise fulfilled in your experience."—Rev. Stephen Bridge.

"Weary of wand'ring from my God,
And now made willing to return,
I hear and bow me to the rod;
For Thee, not without hope, I mourn:
I have an Advocate above,
A Friend before the throne of love."—Wesley.

DECEMBER VII.

"And hath raised us up together, and made us sit together in heavenly places in Christ Jesus."—Eph. ii. 6.

"SITTING with Christ in heavenly places, the Christian will be transformed into His image, his path shining brighter unto the perfect day. His heart being in heaven with his treasure, his conversation will be there also, his joy will be such as the world cannot give, or take away, and his sorrows only such as can be shared by Jesus. 'Seeing, therefore, that ye look for new heavens and a new earth wherein

dwelleth righteousness, be diligent to be found of Christ in peace, without spot and blameless.' Let heart, and life, and voice echo the words, 'Surely I come quickly,'—'Even so come, Lord Jesus.' And whether, when as kings and priests with Christ, surrounded by millennial glory, former things shall not be remembered, or come to mind,—or whether in the new Jerusalem, the glories of which no mortals now may know—wherever Jesus is, your heaven will be, and you shall ever be with the Lord, in whose presence is fulness of joy, and at whose right hand there are pleasures for evermore."

"Beyond the bounds of Time's expansion,
Where change and sorrow never come,
We're journeying to the promised mansion,
Made ready in our Father's home."

DECEMBER VIII.

"Set your affection on things above, not on things on the earth."—Col. iii. 2.

"It is want of faith that makes us worldly; when the believing eye gets fixed on the world to come, then we learn to set our affections on things above. So long, however, as all here is bright, we are content with them; we settle down quietly among the things of earth. But when God unroofs our dwelling, or tears up its foundation by an earthquake, then we are forced to look upwards, and seek a better and more enduring portion. Many such shocks, however, are often needed before our souls are broken off from their cleaving

to the dust. The opposite of worldliness is heavenly or spiritual-mindedness. God's wish is to impart a keener relish for the things of God, and to destroy the relish for the things of time. This He effects by blighting all the objects in which there was earthly sweetness, so that, by being deprived of objects to 'mind' on earth, we may of necessity be led to 'mind' the things above. He dries up all the 'nether springs' of earthly joy, that we may betake ourselves to the 'upper springs,' which can never fail."—Rev. H. Bonar.

"It needs our hearts be wean'd from earth;
It needs that we be driven,
By loss of every earthly stay,
To seek our bliss in heaven."—Caroline Fry.

DECEMBER IX.

"Every tongue should confess that Jesus Christ is Lord, to the glory of God the Father."—Phil. ii. 11.

"Who shall estimate the importance of the right use of the tongue? When well employed it is the 'glory' of man. And, Christian, it is this which is given you to glorify God withal. Think how with this you are bound to 'sing praise to Him, and not be silent,' to 'speak of the glorious honour of His Majesty, and to declare His greatness.' To 'tell to all the world around what a dear Saviour you have found.' To invite, entreat, and persuade others to choose the good

part, to flee from the wrath to come, and lay hold on eternal life. Thus going on your way, and as you travel inviting one and another to join you, saying, 'We are journeying to the place of which the Lord hath said, I will give it you—come thou with us, and we will do thee good.' Thus shall you arrive at last at your Father's house in peace, and there look back on all the way He has led you, and, with enraptured hearts and tongues, extol His power and grace. O blessed prospect! O glorious rest! May it be ours in full possession."

"Children of the heavenly King,
As ye journey, sweetly sing:
Sing your Saviour's worthy praise,
Glorious in His works and ways."—Cennick.

DECEMBER X.

"Thou God seest me."—GEN. xvi. 13.

"'No man hath seen God at any time,' yet why should that be turned into a temptation to sin? It should rather administer to constant watchfulness and holy care. How solemn the thought, that an invisible Being is ever at our side, watching us, and recording each deed and word; every desire that rises, every thought that passes. We cannot shake off the presence of God; and when the darkness of night fills our chamber, and we are left alone with our thoughts, it might keep them pure and holy, to say, Thou God seest me! May God help you to feel yourselves at all times more in His presence than you are at any time in that of your fellow-men. How promptly then would every bad thought be banished; how feeble would the strongest temp-

tations prove; what a holiness, what a heavenliness would be imparted to your whole bearing and conversation! We should guard our hearts, by having this written above us, in the blood of Calvary, Here 'there shall in no wise enter anything that defileth.'"—Dr. Guthrie.

"Come, Holy Spirit, calm my mind,
And fit me to approach my God;
Remove each vain and worldly thought,
And lead me to Thy best abode."

DECEMBER XI.

"If we say that we have fellowship with Him, and walk in darkness, we lie, and do not the truth."—1 John i. 6.

"A MAN may pray with others from a variety of motives, but he will never love praying by himself until he feels his constant need of Divine care, and views God as the chief good. Some professors are very deficient in this duty, in which they ought to abound. They are known by a sickly languor in other duties, and are proofs that none relish public ordinances so well as those who keep up a constant correspondence with heaven in private. Remissness in duty is always attended by a deficiency of comfort. We can only climb the mount of communion on the knee of prayer."—Herrick.

"But, if Thy Spirit teach the soul,
And grace her mean abode,
Oh with what peace, and joy, and love,
She communes with her God."—Cowper.

DECEMBER XII.

"I have chosen thee in the furnace of affliction."—Isa. xlviii.10.

"'THE FURNACE OF AFFLICTION'! It is God's meetingplace with His people. He says, 'I have chosen thee there; I will keep thee there, till the purifying process is complete; and, if need be, in a "chariot of fire" I will carry thee to heaven.' Some fires are for destruction, but this is for puri-He, the Refiner, is sitting by the furnace regulating the flames, tempering the heat; not the least filing of the gold but what is precious to Him! The bush is burning with fire, but He is in the midst of it;—a living God in the bush—a living Saviour in the furnace! And has not this been the method of His dealing with His faithful people in every age. First, trial; then, blessings. First, straits; then deliverances: Egypt-plagues-darkness-the Red Seaforty years of desert privations—Then Canaan! Believer, be it yours to ask, Are my trials sanctified? Am I holier, better, more meek, more heavenly-minded, more like my Saviour?"

"Not till the molten gold be purified,
Slack Thou the flame:
Give me but grace Thy pleasure to abide,
To see Thy aim;
To know that Thou art with me in the fire;
I need no more, and nothing else desire."

DECEMBER XIII.

- "David said unto his servants, Is the child dead? And they said, He is dead."—2 SAM. xii. 19.
- "Oh! what a great needs-be there must have been for this blow, when He could so chasten His beloved one. But not one pang could be spared; for does He not sit Himself as a refiner over His fire to temper the heat, and does He not feel every anguish with His own children in their affliction; not like a friend who never knew what sorrow was, but with the sympathy of Him who was 'a man of sorrows, and acquainted with grief;' who experienced all we can possibly feel, that He might be touched with a feeling of our infirmities, and succour us when tempted. Blessed be His name! it is part of His covenant to visit us with the rod, little as we may be worthy of it. May we be able to wait the issue. He says, with power, 'Give me thine heart.'"

"Why dost thou weep?—say, can it be, Because for ever blest, and free From sin, from sorrow, and from pain, Thy child shall never weep again?—

A child of thine, a child of bliss! Why therefore weep for joy like this?"—J. & Monsell.

DECEMBER XIV.

- "Thy word have I hid in mine heart, that I might not sin against Thee."—PSALM CXIX. 11.
- "THE Book of books is always by our side. It is a present

and a perfect chart. The upward path, the downward slopes. the hidden snares, the plains of safety, the meadows of repose, are all here pencilled with inspired skill. This is the blessed handbook of the blessed route. The humble pilgrim meekly prays, 'Speak Lord, for Thy servant heareth.' The answer tarries not, 'This is the way, walk ye in it.' Believer, would you reach the promised land? Then cling to this ever-living guide. Search it day and night. Make it your chosen Your steps will then be safe and pure. For the light friend. of Scripture is the light of life. Christ guides by His word. No opening is safe which contradicts the word. voice is always one. It calls to seek God's glory: to conquer self: to flee the world's applause: and to march boldly in the path of righteousness. Christ leads to where Christ reigns." -Archdeacon Law.

> "Divine Instructor, gracious Lord, Be Thou for ever near; Teach me to love Thy sacred Word, And view a Saviour there!"—Steele,

DECEMBER XV.

"Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need."

—Heb. iv. 16.

"THE Christian is compared to a tree, and we know that those trees flourish most, and bear the sweetest fruit, which stand most in the sun; the lively Christian who prays much stands nigh unto God, and hath God nigh unto him; you therefore expect His fruit to be sweet and ripe, while others who stand as it were in the shade, at a distance from God, by neglecting prayer, will have little fruit found on their branches, and that but green and sour. Prayer returns not empty; never was faithful prayer lost, no tradesman trades with such certainty as the praying saint; some prayers have a longer voyage than others, but then they return with a richer lading at last, so that the praying soul is a gainer by waiting for an answer."—Gurnall.

"Behold the throne of Grace!
The promise calls me near;
There Jesus shows a smiling face,
And waits to answer prayer.

"Thine image, Lord, bestow,
Thy presence and Thy love;
I ask to serve Thee here below,
And reign with Thee above."—Newton.

DECEMBER XVI.

"These shall go away into everlasting punishment: but the righteous into life eternal."—MATT. xxv. 46.

"It looks like a wilful contempt of happiness for one not to make the utmost effort towards a life of faith and holiness, when one is under such vast obligations, has such vast encouragements, and but such insignificant hindrances; when the assistance offered is so powerful, the present pleasure so great; the labour so short, so little; the reward so near, so certain, so glorious, so lasting, yea, everlasting. It looks like a choosing of misery when one takes the course that leads to it, though he is sure eternity is not far off at the farthest he can possibly expect; when he knows not but the next moment may land him on that unknown shore, and plunge him in an abyss of wretchedness; when he runs such a risk for pleasures

which he is not sure whether he shall ever attain to, and which he is sure will vanish away like shadows."—Maclaurin.

"Be this our one great object here,
With godly jealousy and fear,
To make our calling sure,
Thy free salvation to embrace,
To do Thy will, renew'd through grace,
And to the end endure."—Wesley.

DECEMBER XVII.

"And I saw no temple therein: for the Lord God Almighty and the Lamb are the temple of it. And the city had no need of the sun, neither of the moon, to shine in it: for the glory of God did lighten it, and the Lamb is the light thereof."—Rev. xxi. 22, 23.

"This body of sin and corruption embitters and poisons our enjoyments. Oh that I were where I shall sin no more. Who of the children of God have not cause to say, that they are weary of this vain life, and that they long to go home and enjoy rest? 'Oh, then, let us pull up the stakes of our tent, and be moving towards our true home, for here we have no continuing city! Only, let us not grow weary; the miles to that land are every day growing fewer and shorter.' 'Why are not our thoughts more frequently than they are upon our country? Heaven casteth a sweet perfume afar off, to those who have spiritual senses.'"—Extract from Rutherford's Letters.

"We sing of the realms of the blest,
The country so bright and so fair,
And oft are its glories confess d—
But what must it be to be there?"
But shortly we also shall know
And feel what it is to be there!"

DECEMBER XVIII.

"I said, Behold me, behold me, unto a nation that was not called by my name."—Isa. lxv. 1.

"'BEHOLD ME!'--'Of all occupations, none can be so blessed, so transforming, so strengthening, so enrapturing, as beholding Jesus. Oh to be ever hearing and ever vielding to the sweet whispers of His Spirit, speaking through the Word, and saving, 'Behold me, behold me!' Here, indeed, is the object of faith, adiving, personal, ever-present one. is not merely truth; it is Christ, His own self. God the Father summons us to this act of beholding Jesus.— Behold, my servant, whom I uphold; mine elect in whom my soul delighteth!' And Jesus calls us to linger over the wondrous scene of Gethsemane, of Calvary,—'Tarry ve here and watch.' Hear even Pilate say to you, 'Behold the Man!' And hear the voice of His messenger, who seeing Jesus, said, 'Behold the Lamb of God which taketh away the sin of the world!' Grow not weary of this act; look today and be found looking to-morrow."—A. L. Newton.

"How glorious the Lamb is seen on the throne!
His labours are o'er, His conquests are won;
Ye sinners below, then trust in the Lord;
Look up to His arm, His honour, His word:
Athirst for His favour, His Godhead adore;
'Look up to your Saviour;' rejoice evermore."—Madan.

DECEMBER XIX.

"Jesus wept."—John xi. 35.

"What an interest it gives to that scene of weeping, to think

that at that eventful moment, the Saviour had before Him the bereaved of all times—that His eye was roaming at that moment through deserted chambers, and vacant seats, and opened graves, down to the end of the world. Weeping believer, thine anguished heart was included in those tears at Bethany! Be assured thy grief was visibly portrayed at that moment to that omniscient Saviour. He had all thy sorrows before Him—thy anxious moments during thy friend's tedious sickness—the trembling suspense—the nights of weary watching—the agonizing revelation of 'no hope'—the closing scene! Bethany's graveyard became to Him a picture gallery of the world's aching hearts; and thine, yes! thine was there! and as He beheld it, 'Jesus wept.'"—Rev. J. R. Macduff.

"'Jesus wept!' That tear of sorrow
Is a legacy of love;
Yesterday, to-day, to-morrow,
He the same doth ever prove."

DECEMBER XX.

"Come unto Me, all ye that labour and are heavy laden, and I will give you rest. Take My yoke upon you, and learn of Me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For My yoke is easy, and My burden is light."—MATT. xi. 28, 29, 30.

"MARK the encouraging account that Jesus gives of His service. He says, 'My yoke is easy, and my burden is light.' No doubt there is a cross to be carried if we follow Christ. No doubt there are trials to be endured, and battles to be fought. But the comforts of the Gospel far outweigh

ry ceremonies, and the bondage ryice is in the highest sense no more a burden than the roumandments are not grievous.

and all His paths are

wear it,

lence sweet;

lence to bear it,

lence to bear it,

lence to bear it,

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CEMBER XXI.

wal: early will I seek Thee."—PBALM

the persecuted David in the wilderdilicted Jesus upon earth (see Mark
graing, rising up a great while before
departed into a solitary place, and
Christian dedicates to God the sweet
upons the eyes of his understanding,
this body, and awakes each morning to
with inextinguishable thirst after those
world cannot give; and has immediate
the fountain of the water of life, ever
the Divine power and glory in the sanctuary
has been favoured with some glistical
hurch below."—Bishop Horne.

"Come near and bless us when we wake, Ere through the world our way we take; Till in the ocean of Thy love, We lose ourselves in heav'n above."—Keble.

DECEMBER XXII.

"Unto you therefore which believe He is precious."
—1 Peter ii. 7.

"Gon's promises appear so strong, so solid, so substantial, more so than the rocks and everlasting hills; and His perfections, what shall I say of them? When I think of one, I wish to dwell upon it for ever; but another, and another equally glorious, claim a share of admiration; and when I begin to praise, I wish never to cease, but to find it the commencement of that song which will never end. Very often have I felt as if I could that moment throw off the body, without first going to bid them farewell that are at home in my house. Let who will be rich, or admired, or prosperous, it is enough for me that there is such a God as Jehovah, such a Saviour as Jesus, and that they are infinitely and unchangeably glorious and holy."—Payson.

"Alone with Thee! Yes, this is bliss, To commune, Lord, with Thee; My longing soul would know but this Eternally, eternally."

DECEMBER XXIII.

- "I know whom I have believed, and am persuaded that He is able to keep that which I have committed unto Him."—2 Tim. i. 12.
- "Sap, indeed, for those who, when 'deep calleth unto deep,' have no such 'strong consolation' to enable them to ride out the storm; who, when sorrow and bereavement overtake them—the lowering shadows of the dark and cloudy day—have still to grope after an unknown Christ, and, amid the hollowness of earthly and counterfeit comforts, have to seek, for the first time, the only true One. Oh! if our hour of trial has not yet come, let us be prepared for it—for come it will. Let us seek to have our vessels moored now to the 'Rock of Ages,' that when the tempest arises—when the floods beat, and the winds blow, and the wrecks of earthly joy are seen strewing the waters—we may triumphantly utter the challenge, 'Who shall separate us from the love of Christ?'"—Rev. J. R. Macduff.

"Say ye who 'tempt
The sea of life, by summer gales impelled,
Have ye this anchor? Sure a time will come
For storms to try you, and strong blasts to rend
Your painted sails, and spread your gold like chaff
O'er the wild wave. And what a wreck is man,
If sorrow find him unsustained by God!"

DECEMBER XXIV.

- "That ye may be clean from all your sins before the Lord."— LEV. XVI. 30.
- "BEFORE the Lord.' There is such a thing as religious

character, and a man thinks a great deal of his character—of what his fellow-men will think and say of him. But how little care there is about what God will think of us. We care a great deal to be clear of all imputation before man; but who cares to be free from all imputation of sin before God? When the soul is truly convinced of sin it is made to cry out. 'Against Thee, Thee only have I sinned, and done this evil in Thy sight.' A man may have sinned against his country, against his family, against all his social responsibilities, but all this is as nothing compared with its heinousness as against God, when seen in the sunlight of His countenance. If you have not thus seen sin, you have not seen what sin is in the light of the Spirit's teaching at all. But if cleansed in Christ's atoning blood, you may challenge any condemnation in those words of St. Paul, 'Who shall lay anything to the charge of God's elect? It is God that justifieth."—Rev. E. Walker.

"Jesus, my God, Thy blood alone
Hath power sufficient to atone:
Thy blood can make me white as snow;
No Jewish types could cleanse me so."—Watts.

DECEMBER XXV.

"Let us now go even unto Bethlehem."-LUKE ii. 15.

"LET the world go where it may,—'Let us go even unto Bethlehem!' What a lesson is there read to us of the evil of sin. If the wickedness of the world could have been expiated at a less price than the sacrifice of the Son of God, never would He have left the throne of His glory to become 'a Man of sorrows and acquainted with grief.' Let us also go to Bethlehem, and there read a lesson of love,—of the

love which God has so stupendously manifested to man. Let us then go to Bethlehem, let us begin with the Saviour, if we would end with Him. But let us not abide there, let us follow the footsteps of our Redeemer from Bethlehem to Calvary, from His cross to His crown. And while we here unite in singing 'Glory to God in the Highest,' we may hope, ere long, to unite in the realms above, with that multitude that no man can number, in that new song which will never cease to be new through the countless ages of eternity."—Dr. Mason Goode.

"Hark! the herald angels sing, 'Glory to the new-born King; Glory in the highest heaven, Peace on earth and man forgiven.'

Joyful all ye nations, rise; Join the triumphs of the skies;

With th' angelic host proclaim, 'Christ is born in Bethlehem.'"

—Wesley.

DECEMBER XXVI.

"Said I not unto thee, that, if thou wouldest believe, thou shouldest see the glory of God?"—John xi. 40.

"Our duty is now that of children, simply to trust the faithfulness of a God whose footsteps of love we often fail to trace.
All will be seen at last to have been not only for the best, but
really the best. Dark clouds will be fringed with mercy.
What we call now 'baffling dispensations' will be seen to be
wondrous parts of a great connected whole,—the wheel within
wheel of that complex machinery by which 'all things' (yes,
all things) are now working together for good. Now, it is
our province to believe it—in heaven we shall see it. Before
the sapphire throne we shall see that not one redundant thorn
has been suffered to pierce our feet, or one needless sorrow
to visit our dwelling, or tear to dim our eye."—Macduff.

"O thou who mournest on thy way,
With longings for the close of day,
He walks with thee, that Angel kind,
And gently whispers—Be resigned:
Bear up—bear on—the end shall tell,
The dear Lord ordereth all things well."

DECEMBER XXVII.

"Ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's."—1 Cor. vi. 20.

"'FEAR not: for I have redeemed thee.' Your time is redeemed; use it as a consecrated talent in His cause. Your minds are redeemed; employ them to learn His truth, and to meditate on His ways. Your eyes are redeemed; let them not look on vanity. Your feet are redeemed; let them trample on the world, and climb the upward hill of Zion. Your tongues are redeemed; let them sound His praise, and testify of His love, and call sinners to His cross. Your hearts are redeemed; let them love Him wholly. A redeemed flock should live in Redeemption's pastures. The Redeemer's freedmen should evidence that they are called to holy liberty, and that their holy liberty is holy service. The chain of sin is broken. The chain of love now holds them."—Archdeacon Law.

"If so poor a worm as I
May to Thy great glory live,
All mine actions sanctify,
All my thoughts and words receive!
Claim me for Thy service—claim
All I have, and all I am."—Wesley.

DECEMBER XXVIII.

"Lo, I am with you alway, even unto the end of the world."

—MATT. XXVIII. 20.

"ART thou oftentimes weary in a weary world; weary of thy body of sin and death; weary of thy manifold infirmities; weary of thy little progress; forced to look now for thy only satisfaction to the heavenly rest that remaineth? Oh! the blessedness of having in the meantime the presence of your Lord. Come, oftentimes, when weary, and troubled, and lonely in spirit; come, and meet the Lord even now in these galleries, where the King still goeth with His followers. And as faith casteth out the element of time since His first coming. let it cast out also the interval till His second. Let faith make no account of it, but, rising above time and space, and asserting its high prerogative to see the things that are unseen-to embrace already the future and eternal, let faith hear Jesus saying, 'Behold, I come quickly;' and let faith and hope reply, 'Amen. Even so, come, Lord Jesus.' Until then, there is the promise, 'Lo, I am with you alway, even unto the end of the world." -Anon.

"Why should I walk in darkness, when Thy light,
O Sun of Righteousness, shines here around;
When to the land where there is no more night,
Now, by Thy grace, my pilgrim steps are bound?"

"O then who mearnest on thy way, With impings for the close of day, He walks with thee, that Angel kind, And gently whispers—Be resigned: Bear up—bear on—the end shall tell, The dear Lard ordereth all things well."

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but who can grasp the immense idea which the word eternity conveys? All thought is swallowed up in its fathomless abyss. The mind may conceive, though faintly, of millions of ages, heaped upon millions, till numbers lose themselves, or, rather, till we are lost in the vast calculation. But who can measure eternity? We are all hastening towards eternity. All are standing on the brink of an interminable state of being. Yet all, except the little flock of Christ, are living as if life would never end; and die, as if beyond the grave there was nothing to awaken their solicitous concern. Awful insensibility! Oh, blessed Jesus, awaken my drowsy sense. Deliver me from the fatal lethargy of unbelief! Captivate all my heart by the sweet constraining influence of Thy redeeming love!"

"Eternity! Eternity!
How long art thou, Eternity!
Lo! I, Eternity, warn thee,
O Man, that oft thou think on me,
The sinner's punishment and pain,
To them who love their God, rich gain:
Ponder, O Man, Eternity."—Willffer, 1648.

DECEMBER XXXI.

"Him that overcometh will I make a pillar in the temple of my God, and he shall go no more out."—Rev. iii. 12.

"What delightful prospects do the Scriptures afford us of a future state! Here we are sometimes interrupted in the midst of our joys by the recollection that they are so short-lived. A succession of hopes and fears, of pains and pleasures, attend us here. However calm the present moment,

DECEMBER XXIX.

"I will come again, and receive you unto Myself; that where I am, there ye may be also."—John xiv. 3.

"HE will take His people home with Him to glory! What an honour and dignity! To live and reign with the King eternal and immortal; to share His glory; to be like Him for ever! Creatures of the dust raised to the throne of Deitywhat an honour! But 'such honour have all his saints.' If this be true (and who can doubt it?), with what patience and resignation should we bear the ills of life! Well might the Apostle say, 'Our light affliction'-light when compared with our deserts—'which is but for a moment'—for a moment when compared with eternity—' worketh for us a far more exceeding and eternal weight of glory!' sorrows of time are the seeds which are to bring forth a plentiful harvest of glory! The burden of grief is to be borne but for a moment, but the 'weight of glory' is for ever. The affliction is small, but the comfort is great! The cross is light, but the crown is weighty!"—Rev. Dr. Jarbo.

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- "Oh that they were wise, that they understood this, that they would consider their latter end!"—Deut. xxxii. 29.
- "ETERNITY! that solemn word soon passes from the lips;

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EASTER DAY.

"The Lord is risen indeed."—LUKE XXIV. 34.

"It was an interesting custom in the Primitive Church that on Easter Day, when two friends met, the one would greet the other with the words, 'Christ is risen,'—and immediately the answer was returned, 'The Lord is risen indeed.' This was seeing the Resurrection in its true light, not as a bare historical fact, but as a message of glad tidings to one's own heart, a thing we cannot help speaking of for very joy.

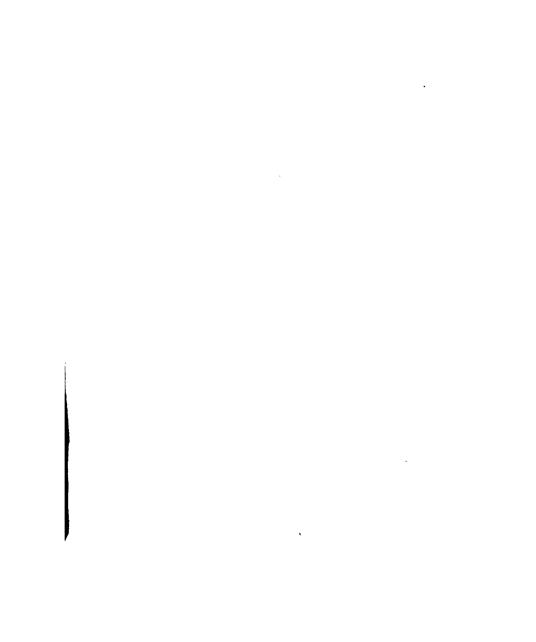
'The Lord has risen indeed!'—He has come out of all His tribulation. The burden of Gethsemane ceases to weigh Him down. His atoning work is finished. The grave has yielded up His sacred body. He rises to receive the reward of His obedience unto death.—'He is risen!' a sure sign that His sacrifice has been accepted by the Father, and that

the people of God are effectually redeemed.

'The Lord is risen indeed!' and His people are risen with Him. (Col. iii. 1.) We are identified with Him in the eye of God. We are accepted in the Beloved One, and united to Him by faith. We are quickened together with Him by the operation of the Holy Ghost. We humbly believe we are not what we once were. The Spirit of Life from God has entered into us, and we have come forth. We have risen from the grave of earthliness and ignorance, and we desire no longer to linger amidst the shadows of death, but to live a joyful, vigorous, consecrated life, yielding ourselves to God as those that are alive from the dead, and our members as instruments of righteousness in His service. We know our Lord and the power of His Resurrection. We

watch, wait, and pray for His second glorious appearing, and meanwhile we would fain say to all who have not obeyed the Gospel, 'Awake thou that sleepest, and arise from the dead, and Christ shall give thee light.'"—Rev. N. A. Garland.

- "Christ, the Lord, is ris'n to-day, Our triumphant holy day: He endured the cross and grave, Sinners to redeem and save.
- "Sinners, see your ransom paid, Peace with God for ever made: With your risen Saviour rise; Claim with Him the purchas'd skies.
- "Christ, the Lord, is ris'n to-day, Our triumphant holy day: Loud the song of victory raise; Shout the great Redeemer's praise."



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"Oh that they were wise, that they understood this, that they would consider their latter end!"—Deut. xxxii. 29.

"ETERNITY! that solemn word soon passes from the lips;

but who can grasp the immense idea which the word eternity conveys? All thought is swallowed up in its fathomless abyss. The mind may conceive, though faintly, of millions of ages, heaped upon millions, till numbers lose themselves, or, rather, till we are lost in the vast calculation. But who can measure eternity? We are all hastening towards eternity. All are standing on the brink of an interminable state of being. Yet all, except the little flock of Christ, are living as if life would never end; and die, as if beyond the grave there was nothing to awaken their solicitous concern. Awful insensibility! Oh, blessed Jesus, awaken my drowsy sense. Deliver me from the fatal lethargy of unbelief! Captivate all my heart by the sweet constraining influence of Thy redeeming love!"

"Eternity! Eternity!
How long art thou, Eternity!
Lo! I, Eternity, warn thee,
O Man, that oft thou think on me,
The sinner's punishment and pain,
To them who love their God, rich gain:
Ponder, O Man, Eternity."—Willfer, 1648.

DECEMBER XXXI.

"Him that overcometh will I make a pillar in the temple of my God, and he shall go no more out."—Rev. iii. 12.

"What delightful prospects do the Scriptures afford us of a future state! Here we are sometimes interrupted in the midst of our joys by the recollection that they are so short-lived. A succession of hopes and fears, of pains and pleasures, attend us here. However calm the present moment.

28. Gen. xv. 1. Law 29. Isa. xlv. 7. A non.

30. 1 John i. 7. Anon.

DECEMBER.

 Heb. xii. 11. Dr. Cumming

2. Job xxii. 21. Winslow

3. 1 Thess. iv. 14. Anon.

4. Isa. xliii. 2. Anon.

5. Ps. xxxv. 27. Anon.

6. Isa. lix. 2. S. Bridge

7. Eph. ii. 6. Anon. 8. Col. iii. 2. H. Bonar

Phil. ii. 11. Anon.

10. Gen. xvi. 13. Dr. Guthrie

11. 1 John i. 6. Herrick

12. Isa. xlviii. 10. Anon.

13. 2 Sam. xii. 19. Anon.

14. Ps. cxix. 11. Law

15. Heb. iv. 16. Gurnall

16. Matt. xxv. 46. Maclaurin

17. Rev. xxi. 22, 23. Rutherford 18. Isa. lxv. 1. A. L. Newton

19. John xi. 35. Macduff 20. Matt. xi. 28, 29, 30. J. C.

Rvle

21. Ps. lxiii. 1. Horne 22. 1 Pet. ii. 7. Payson

23. 1 Tim. i. 12. Macduff

24. Lev. xvi. 30. E. Walker Dr. M. Goode 25. Luke ii. 15.

26. John xi. 40. Macduff

27. 1 Cor. vi. 20.

28. Matt. xxviii. 20. Anon.

29. John xiv. 3. Dr. Jarbo 30. Deut. xxxii. 29.

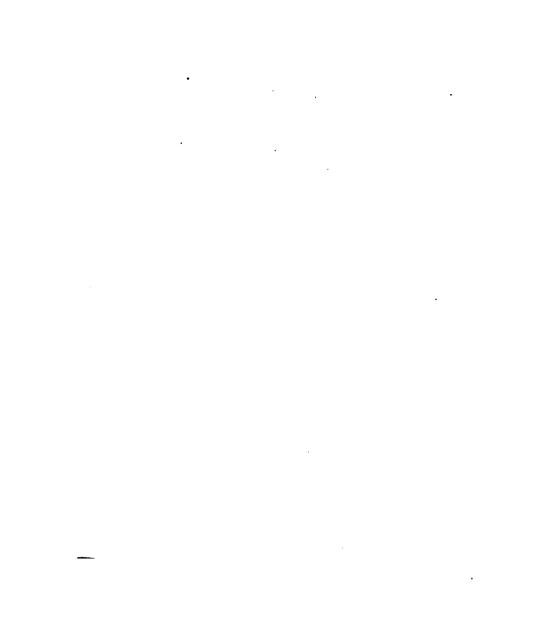
31. Rev. iii. 12. Anon.

APPENDIX.

Good Friday-Luke xxiii. 33. H. K. White

Easter Day-Luke xxiv. 34. N. A. Garland

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